NEW YORK STATE CONVENTION NUMBER

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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

LUTHER LEAGUE OF NEW YORK STATE.

Reports of Iowa, Nebraska, and Canada Leagues in next month.

THE BADGE OF ROYALTY

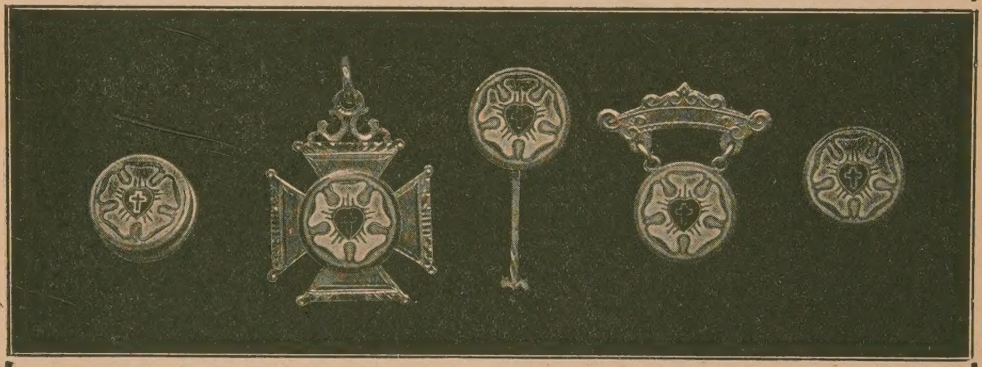
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. **Watch Charm.** **Stick Pin.** **Pin with Hanger.** **Pin Clasp.**

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It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

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3 Finely executed pictures, size 10x13 inches, as follows:

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Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Eleventh National Convention

Baltimore, Md., September 22, 23 and 24, 1914

The National Executive Committee have accepted the kind invitation of the District Luther League of Baltimore and vicinity to hold the Eleventh Convention of The Luther League of America in Baltimore, Md. After conferring with the local committee, the Executive Committee has designated September 22, 23 and 24, 1914, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. Credentials should be signed by the President and Secretary of each organization.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Baltimore. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America. Credentials should be sent Mr. Mattice not later than September 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now, and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

E. F. EILERT,
Chairman.

WM. C. STOEVER,
President of the Luther League of America.

Of the Church - By the Church - For the Church

Luther League Review

Luther League of New York State

Twenty-first Annual Convention at Schenectady, May 26-28

THE twenty-first annual convention of the Luther League of New York State opened in the Fist English Lutheran Church, at Schenectady, N. Y., on the evening of May 26, 1914. Rev. U. H. Graves, pastor.

The convention opened with the singing of the hymn, "O Saviour, Precious Saviour." The services were conducted by Rev. Graves. The versicle and responsive reading of Psalm No. 110 were followed by a duet by the Misses Cooper and Haight. After the lesson and prayer an anthem was rendered by the choir.

We were given a hearty welcome to the city of Schenectady, in behalf of the city by Mayor J. Teller Schoolcraft, and in behalf of the local League by their president, Mr. C. A. Swanson, who said:

State Officers, Luther Leaguers and Friends—It gives me great pleasure, in behalf of the local League, to welcome you to our city and church to hold the twenty-first annual State convention. At the very outset, when we asked you to meet here, it meant welcome. This we hope to show we really meant before you leave our city.

It surely is a pleasure to see a gathering of young men and women whom we realize by their presence here are really interested in Christian work, and by example in their own lives are promoting the welfare of our nation. Any city in our country might be proud of a gathering of this kind, so it is not only our League or congregation but the city at large who welcomes you and offers you its industrial plants for inspection, and invites you to visit its historical places and enjoy the scenery of the Mokwah Valley, which we Schenectadians feel so proud of.

Let us not, however, forget the real motive of our meeting. We have come, as representatives of our various churches and Leagues, to get acquainted with the work of the various leagues throughout the State, and to receive inspiration and help to better carry on our work. A glance at our program and we are convinced that what has been prepared by our committee will well repay our coming.

As years roll on we are creating a history which we look upon with pride. As a child we are apt to look at manhood and womanhood as a mere matter of years. One often hears this remark from the younger set, "When I am twenty-one I will be a man." One does not know at that age that three times twenty-one years does not make the man. One does not know then that men and women are made of other things than mere years. Luther Leaguers, are we living on the history of our Church? Are we living on the history of our League? Is it mere years that has given us our present standing? In reply to these questions I am sure every one of you will reply in the negative. It has been hard and conscientious work of many, all having their little part to perform, one generation preparing the other, each generation having a new problem to face. Our problem in the present, in main, seems to be how to interest our young people in Christian work. Remember, this is one of the fundamental principles of our League. As the Church stands for righteousness and Christianity, our work will be well repaid by better men and women. Let us look with reverence on

FIRST CHURCH, SCHENECTADY,
Where the convention was held.

our past history, but be alive to the fact that we cannot live on this past history. We must be at work in the present, teaching by our examples what we expect of the growing generation.

There is always a new horizon for onward-looking men and women. And although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like the stars, and our term of hoping is only prolonged until the term of life.

To be truly happy is how we begin. So it is in our church work, our Christian life, our service to God and man—it is how we begin. Our early training has its influence in after years. Luther Leaguers, let us then realize the important work that lies with us. We are responsible for the Church of the future.

Now, in closing my remarks, I want to ask the vis-

iting delegates to make themselves at home in our city, and trust that their stay with us will be a profitable one as well as an enjoyable one.

Again, in behalf of the Luther League and the First English Lutheran Church, I extend our sincere welcome.

Mr. E. A. Hieber, president of the New York State League, responded to these addresses of welcome.

Greetings to the convention were received from the Connecticut State League, Miss Clara Sucher, secretary.

The convention joined in singing the hymn, "Glorious Things of Thee Are Spoken."

It was announced with regret that the speaker of the evening, Rev. F. A. Koehler, D. D., of Buffalo, was unable to be present. In his absence, Rev. Oscar Krauch, of Albany, addressed the convention on the subject assigned, "What the Lutheran Church Teaches and All Men May Believe."

During the offertory Miss MacGregor rendered a delightful solo.

Announcements were made for the following day.

The first session closed by the singing of the hymn, "My Church, My Church, My Dear Old Church," followed by prayer and benediction.

A reception and social hour, tendered by the local League, followed the services.

Second Session

The second session was opened Wednesday morning, May 27, at 9 o'clock, by singing the hymn, "Holy, Holy, Holy, Lord God Almighty."

The devotional service was conducted by Rev. J. W. Paetznick, of Syracuse.

In the absence of the secretary, Lauretta M. Reeb, of Buffalo, was elected secretary pro tem.

The president's report, given by the president, Mr. E. A. Hieber, of Utica, N. Y., was received and referred to the committee on reports and resolutions.

It was recommended that the minutes of the last convention be read over by a committee who should bring before the convention anything of special importance.

In the absence of the statistical secretary, Miss Annette Koehler, of Buffalo, the report was read by the secretary pro tem. This was received and referred to the committee on reports and resolutions.

The report of the treasurer, Oscar Rothe, of Syracuse, read by the secretary pro tem., was refered to the auditing committee.

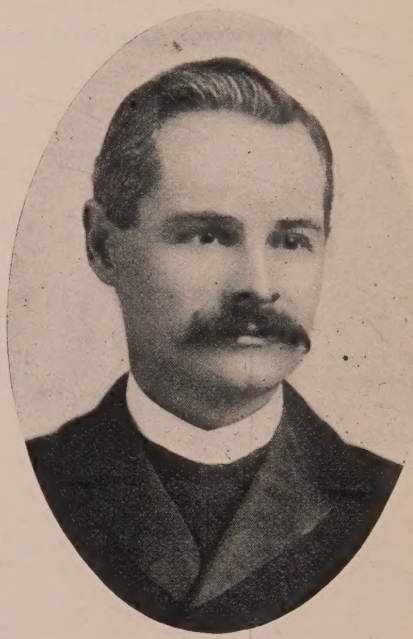
SUMMARY OF TREASURER'S REPORT.

Balance in general treasury	$20.46
Literature fund	5.11
Extension committee fund	17.28
Per capita on hand	1.26
Total balance in all funds	$44.11

The executive committee reported through their chairman, Rev. Krauch.

The literary committee presented no report.

The report of the extension committee, James M. Reynolds, chairman, was read by



REV. U. H. GRAVES,
Rector of the First Church.

L. M. Reeb and referred to the committee on reports and resolutions.

There was no report from the press committee.

Service was continued with the hymn, "Onward, Christian Soldiers."

Owing to the absence of Hon. Dow Beekman, of Middleburgh, the paper on "Pre-Reformation Movements," from a civil standpoint, was omitted.

The religious side of this question was presented by Rev. Joel E. Grubb, of Gloversville, who said:

There seems to be something in human nature that places reformation close to power. It is a matter of history as well as of observation that the acquiring of prominence and power has been the first step back-

ward, whether in persons or in things. The expression, "he can't stand prosperity," seems to have its application in the great majority of persons who reach that condition, for as they go up in position they go down in honesty and unselfishness. There seems to be woven into the very web and woof of human existence a perverse influence, which teaches us to prepare for reformation as others advance in popularity and power.

This is seen so often in individuals. It is deplorable to notice that many an individual has gone into public office white and clean, and with the best of good intentions. But his position is too much for him. He can't stand the pressure of prosperity, and he comes out of office so black and self-seeking that he is hardly recognized as the same individual.

What is true of individuals is also true of organizations. To them, to receive power is to misuse the same. And misused power demands a reformation. Generally speaking, business corporations become bad only as they become big. Not that there is anything wrong in a large business, but when it becomes large it becomes powerful, which when once acquired is soon misused.

Unfortunate as it is, the same must be said concerning religion. No better illustration for the foregoing conclusions can be found than that presented by the Church. The purest stage of the Roman Church was her struggling stage. For three centuries after Christ she labored on with holy zeal, manifesting those cardinal virtues—faith in God, hope for right living in this life and salvation in the life to come, goodwill to all mankind. During all this time the Church was steadily growing, we believe, in grace, and we know in numbers and territory.

As we all know, the first Christian Emperor was Constantine, commonly called "the Great." There was something about this religion that appealed to him. The fact that his wife had first embraced the religion may have had some influence on him, but there was something more than that. There was something about the man, Christ Jesus, something about His teachings, something about His followers, that he liked, and we find that he soon embraced the cause. This was certainly a wonderful point gained by the Church. The Emperor of the one great nation of the world was numbered among her folllowers. Heathenism must give way and Christianity must become the state religion.

With her rise to power the Church began to fall, if not in numbers, at least in spiritual life. She now basked in imperial favor, and in place of being tolerated, she now was the one to give or withhold toleration. In place of bowing the knee, she was the one to whom others should bow. In place of crying more souls for Christ, she demanded more power and money for His Church. Supremacy and decay struck the Church at the same time, for her downfall began at the council of Nice, A. D. 325.

Therefore we can see that reformations were needed and had much room for working long before the lasting reformation came in the sixteenth century. Indeed, there were many such, for, though the Church with her unlimited power was ever looking and working for personal aggrandizement, yet there were always those choice souls living who served Christ rather than the Pope, who thought of the New Jerusalem rather than the old Rome, who strove for the Kingdom of Heaven rather than the kingdom of man.

The need for a reformation is easily seen. The Church with her power frightened the people into submission. They taught that the priest had absolute power over the individual, the power of life or death, heaven or hell. The Theodosian code was written in blood. The service was performed in Latin, a language not understood by the people. Images were worshiped as representatives of the former leaders of the Church.

Mohammedanism at this time made its inroads into Europe, as some think, a punishment inflicted upon the Church because of her corruption, but she refused to learn the lesson. The earth became a veritable hell. One-half of the wealth of Europe was in the hands of the Church leaders. And, as a last straw, the idea of buying one's way out of purgatory was placed upon the market, to further deceive the people, and add gold and silver to the Church.

It would not only be tiresome but would be almost impossible to mention all the persons and movements for reform. All were sincere, but the Church was so all powerful that some of them hardly made a ripple upon the water. Others were of larger dimensions, were led by men of stronger character and stronger will, and have left an imprint that still lasts. Our subject calls for a consideration of these latter movements.

The first reform organization that we mention is that of the Albigenses. To be sure, there are teachings to the effect that the Albigenses were not reformers, but rather heretics. It is claimed that they were tainted with Manicheism and other heretical teachings. But in answer we must remember that the only records that we have, have come down to us through the Roman Church, and of course they would brand them as heretics regardless of whether it was true or not. They may have believed in things we would not subscribe to in our own Church, nevertheless they sprang up as reformers because of dissatisfaction with the practices of the Roman Church.

The Albigenses abounded in France about the beginning of the thirteenth century, and grew rapidly. As to the particular tenets of their faith we do not know a great deal. "Their lives were characterized by self-denying devotion and zeal for moral purity." The movement finally became so great that the Church became alarmed and set out to bring it to an end. Accordingly, a crusade was set on foot against them, in which large numbers suffered death. In one city alone about 30,000 were put to death. The crusaders thirsted so for blood after the first taste of it that Catholics as well as heretics were killed. "Kill them all," said the leader, "God will know his own."

Closely allied with the above, and yet largely different from them, were the Waldenses. The two are sometimes confused. The latter are somewhat later in their origin than the former, and against them no charges of heresy are made. They claimed that the Roman Church had degenerated since the time of Constantine. They denied the supremacy of the Pope, and believed that every Christian had the right—yes, it was his duty—to teach the words of Christ. They believed that the Bible should be an open book, and encouraged the people to read the same. Their one great rule of faith and practice was the Sermon on the Mount, and they lived up to it in the most austere manner.

It can be but supposed that the Roman Church would soon take the matter in hand and endeavor to bring about their extinction. Thousands and thousands were put to death, and indeed the Church was so zealous in this persecution that in the end there were very few of them left.

One of the most remarkable reformers before the Reformation was John Wyclif, whose activities were centered in England. Wyclif was opposed to the great power of the priesthood, and that in the priesthood the secular clergy should have greater authority than the mendicant orders—that is, that a parish priest should have greater prominence than the priest wandering from place to place. Wyclif was a champion of civil and kingly authority against papal encroachments. "By this attitude he not only commended himself to Parliament as a valuable supporter of its policy, but also gained the respect and friendship of the King's advisers, who in turn shielded him from the attacks of the hierarchy."

Wyclif argued that the priesthood should have nothing to do with civil affairs and temporal authority. "He taught that the wine and bread in the Lord's Supper remain unchanged, though Christ was present in it. He taught against auricular confession, and doubted the scriptural warrant for the rites of confirmation and extreme unction." His greatest work for the English people, however, was the translation of the Bible into the English tongue. He taught that the ordinary Christian had a perfect right to read the book in which was his rule of faith.

Because of Wyclif's teachings in favor of the civil government, he, by the protection he received in turn, was able to die a natural death. His teachings, and the reform movement resulting from the same, did not die out at his death. The tenets which he had inaugurated were carried on by those known as the Lollards, but because of the boldness of the latter the hierarchy took vigorous measures to suppress them. This they were finally able to do. To show the hatred entertained by the Roman Church against Wycliff, it is only necessary to mention that at the council on Constance 1414-1418, a ruling was made that his bones should be exhumed and burned.

The Hussites as led by John Huss is the next re-

form movement we consider. Huss was always highly respected in his own community because of his pious manners and his purity of doctrine. He was greatly influenced by the writings of Wyclif and the teachings of the Waldenses. A new church having been organized in his native city in Bohemia, he was "appointed to preach in it in the native language so that the poor and common people might understand what was being said." This effort won the sympathy of the Bohemians, all the more because these reforms were objected to by the Germans. Two parties sprang up in the University of Prague, the supporters of Huss and his opposers. The contention finally became so sharp that the Germans, those who opposed Huss, withdrew and established the University of Leipsic.

Huss was now made rector at Prague, and the reform party becaue predominant in the community. Repressive measures were resorted to by the Roman hierarchy, but Huss continued in his good work. He taught against the sale of indulgences, which brought down the wrath of Rome upon his head in the form of an excommunication. The conditions became so sharp and bitter that the king advised Huss to go into exile until peace should be restored. This Huss was willing to do, "but from his retreat he sent forth letters to the people and writings to the church."

After remaining in exile for two years Huss gladly accepted an invitation from Emperor Sigismond to appear at the Council of Constance and "vindicate himself and the cause of reform before the representatives of the universal Church." Sigismond promised Huss protection both to and from the Council, as well as during the time he was there. Huss seemingly had nothing to fear. In this, however, he was mistaken. It is a terrible commentary on the condition of the church in that age, and shows the great need of a Reformation when it is known that John Huss never left the Council city alive. In place of safety, he was tried, condemned and burned at the stake.

The death of Huss rather promoted than checked the reform in Bohemia. For a few years the Germans undertook a series of crusades against the Bohemians. The reformers proved valiant fighters, and after several wars succeeded in repulsing the enemy and even invaded Germany.

In passing we may mention the work of Savonarola in Florence. This man was concerned less about doctrinal reforms and more in the purification of morals. His first attempts at preaching in Florence, whither he had gone in 1482, produced little effect. Changing his manner of preaching a little he soon began to make an impression. "Florence, which at first would not listen to him, at length filled the cathedral with awe-struck hearers." Savonarola's influence was fast becoming dangerous to the supremacy of the Medici, the rulers of Florence. He directed his sharpest invectives against them, and yet Lorenzo treated him with kindness, and called him to his death-bed to receive his words of counsel.

After the power of the Medici had been overthrown by the French, reform reached greater proportions. Florence assumed a changed aspect. Along the streets went processions of children bearing olive branches and chanting sacred songs. However, as we, too, well know, these things could not long continue without opposition from Rome. First the Pope tried to bribe Savonarola with the offer of a cardinal's hat, and when this failed he excommunicated him. "Savonarola pronounced the excommunication void, as it was contradictory to the laws of God." His enemies finally succeeded in having him arrested. He was tried, condemned, and hanged with two of his followers, then burned, and his ashes thrown into the Arno.

There are many other reformers that we might mention, but either their reform work was too obscure, or else their efforts were of such a late date that they are to be classed with the great Reformation rather than before it. Of the former class we may mention that of Jerome of Prague, John Tauler, who labored in Germany and the Netherlands, and John Wessel. Of the latter class we may mention Erasmus and Thomas Cranmer. We have considered enough reformers and their work, and have gone deep enough into their history to draw the lesson we hope this paper presents, viz., from it we have the true setting of the Protestant Reformation, and we see the true position of Martin Luther in that Reformation. We as Lutherans are jealous for the work of our founder. Sometimes our zeal for him and what he did and when he did it goes too far, at other times not far enough. Should this not place him in his right position? There were other reformations before that of the sixteenth century and from a historical standpoint they failed. There were other reformers before the Wittenberg monk, and for the most part they were put to death and their followers with them. Luther's work is permanent, existing at the present time as a monument to the spirit, the zeal, the earnestness, the determination of one who succeeded where others failed. But may we not draw the conclusion that these former failures were necessary for this latter success? These earlier reformations, unsuccessful as they were, yet paved the way for one who was to come later and make permanent the work they endeavored to do. Would Luther's reformation have been successful without these preparations? Perhaps so and perhaps not. It would hardly have reached the proportions that it did.

On the other hand too great credit cannot be given to Luther. There were other reform movements at the same time as that in Germany, but it took the determination and the learning of Martin Luther to give strength to all the others. With the work of the Wittenburg professor the reformation under Zuingle would have ended as did the Waldenses. Without the forcefulness of Luther, John Calvin would not be the John Calvin he is today. There had to be one greater than all others. That was Luther. To be sure he built on the preparations of others, but it was all the better for that. He had to take the conditions as he found them, but he wasn't long in enlarging the possibilities of those conditions. Earlier reformers laid the foundation according to the vision and the possibilities they had, but Martin Luther reared a building far greater than the original foundations were intended to carry. He not only built upon, but also he built over, until there was a structure reared in Europe against which the gates of Hell could not prevail. A structure so large and so lasting that other great reformers found it a convenient fort for their own safety.

Martin Luther was not the first reformer, as some of our good members think and contend. And yet it is only in the question of time that we will give priority. On all other questions connected with the reformation, we rightly place first the one from whom we get our name. As those who went before, suffering the martyr's death, made the work of Luther possible, so it required no less a person than Luther to make that work permanent, and the reforms of all other teachers both possible and abiding.

A discussion on this paper followed, by Rev. Krauch and Rev. Paetznick.

Mr. Eck suggested that the State League provide two extra columns in their statistical report blanks, one for the amount expended on local purposes, another for the amount expended on benevolences. This was referred to the committee on reports and resolutions. The following were appointed on this committee: Mr. C. A. Rockwell, Mohawk Valley; Dr. Wm. J. Baum, Mohawk Valley; Mr. L. H. Eppers, Buffalo; Rev. J. W. Paetznick, Syracuse; Mr. Wm. Eck, A. & S.

Announcements for the afternoon session were made, followed by the hymn, "How Firm a Foundation, Ye Saints of the Lord."

The second session adjourned with the Lord's Prayer and benediction by Rev. Krauch.

Third Session

The third session opened Wednesday afternoon, at 2 o'clock, with the hymn, "Oh, Could I Find from Day to Day, a Nearness to My God."

Rev. A. J. Traver led the devotional service.

The minutes of the first and second sessions were read, corrected, and approved as corrected.

There was special music in the form of a solo by Miss Elizabeth Sauer.

The following appointments to committees were made:

Auditing—Mr. John M. Astfalk, Buffalo; Mr. C. B. Schuchardt, Mohawk Valley; Mr. Gottlieb Lueck, Syracuse.

Nominations—Mr. Paul C. Mattice, Mr. C. A. Swanson, Mohawk Valley; Rev. J. S. Paul, Rhinebeck; Mr. Wm. Stoffel, Syracuse; Mr. Godfrey Weiss, Buffalo.

Minutes—Rev. O. Krauch, Mr. J. Jordan, Rev. G. H. Kling, Mr. W. C. Summer.

A paper on "The Junior League and the Girl" was presented by Mr. O. F. Kraetschmar, of Schenectady, as follows:

It is very essential that the Church should take care of its young and take them under her wings. The Church should have ways and means by which the children will learn to follow the straight and narrow path that leadeth to life.

This problem has been taken up in this Church, and it is in none other society than in the Junior League.

The Junior League meets every Monday night, when we have a speaker to talk to us about the Bible or about life. Above all things we need to know how to gain eternal life in the hereafter. This is taught us and consequently we know that we should believe on the Lord Jesus Christ, and out of our love for him lead a Godly life.

It is quite natural for all people to sin, but children can be kept out of a great many sins by not having evil companions. Thus one of the main things for a girl to do is to see that she doesn't associate with or do things that the evil girls do. Quite to the contrary, she should correct their wicked doings and tell them of the Lord Jesus and His sufferings and death on the cross which He bore that we might be saved.

One of the first things to do in order that one may not be influenced by these girls, is to choose one's companions carefully. For these girls can most always be distinguished from the rest by their manners and actions. These girls as a general rule are very impolite and forward. They often walk along the street chewing gum, which looks very immodest for a young girl to do. They also dress very carelessly, not looking a bit tidy or neat, and not seeming to care how untidy they appear.

Girls who are not true Christians can easily be distinguished from the rest. For one will see this type of girl going to dances quite often alone and coming home with strange boys. Public dances are the very worst places for a girl to go to, for here (if one should investigate the matter) many sinful and non-Christian girls uphold themselves. Thus the second thing to do in order that you may not get into bad company is not to associate with any girl who goes to public dances alone.

The girl who goes to such places as public dances, questionable plays or bad moving pictures on the Sabbath or any other day, naturally becomes a non-Christian. She will also probably be dared to smoke by her bad boy companion, or take a drink, which an evil girl will do (as she has never learned as we Junior Leaguers have, not to do it), and as a result of this she becomes intemperate.

A girl will not become intemperate, show crazy, or immodest if she is a Christian, and this is one of the main things which is taught the girl in the Junior League. If the girl has Christian companions, either the companions who reformed her or the companions she reformed, she will not become sinful or do evil things. This is only one of the lessons which I have been taught at the Junior League, but a very important one to me. For to keep out of bad company and follow and join the Christian people makes our lives pure. To associate with bad company in my estimation is the basis of all evils, crimes and sins which are committed day after day.

I hope I have sufficiently proven to you one of the lessons which the Junior League has taught me, which is, that one should never go together with evil girls and boys, and also the benefit of the Junior League to the girl in this line of work.

Miss Louise Garner presented a paper on "What I Have Learned in the Junior League that Has Helped Me," as follows:

The Junior League has helped me in a great many ways. In the one and one-half years of the League's existence many strangers have come to our services. Meeting so many new people has made it easier for me to make friends with persons I do not know. It has also helped me in telling good from evil companions.

We have had many speakers address us. Their topics have been both on religious subjects and also on interesting subjects, such as fire prevention, temperance, etc. These talks have been very enjoyable and helpful.

It is customary for each member to lead a religious meeting and that member must be prepared to talk on the subject of the evening. Leading these services has given me more confidence to express my thoughts before an audience. At these religious meetings members are asked to recite verses from the Bible. By constant reference to and use of the Bible I have become better acquainted with God's Book. Certain verses that I have learned in this way have been very helpful to me. Two of these verses are: "A good name is rather to be chosen than great riches and loving favor rather than silver and gold," and "The rich and the poor meet together." The Lord is the maker of them all.

In summary, the League has taught me to make friends more easily; the topics and addresses have been very helpful; I have gained more confidence in speaking, and I have secured a better knowledge of the Bible.

This was supplemented by papers given by four members of the Junior League on their personal experiences in the League.

Miss Meliessa Simpkins spoke as follows:

The hope of the Church lies in the young people of the Church, some of whom are found in the Junior League.

Some of the members of the League have done wrong sometimes. They have not walked in the path that God has marked out for them. But the Junior League has helped them to find that path.

The League has helped others to love their enemies as God has commanded. Others have been taught to be truthful and obedient in all the walks of life. Some of the Leaguers have found it is better to help and comfort the sick and faithless, instead of thinking of themselves and their own troubles.

As the Junior League has gone along in its work to do good, it has made many homes happy that were not happy before on account of the disobedient and untruthful children in them.

The League goes on day after day teaching many children lessons they have never learned before. Teaching them to be kind to all people whether enemies or friends.

This is the good the Junior League does boys and girls. Every church that wishes to have her next generation of church members and church workers a good and faithful generation should have a Junior League.

Carleta A. Ottman said:

About a year and a half ago a small band of boys and girls were gathered together in our church, and at that meeting a Junior League was organized for the purpose of making the boys and girls more interested in church work and in Bible study. Since that organization of the Junior League, I feel sure all members have derived some benefit from it that has helped them in their everyday life,

For a long time we had been wishing for such a society and now that the opportunity came, we eagerly grasped it with that earnest desire and enthusiasm that accompanies the foundation of all new societies. It is a pleasure to say now that that interest and that enthusiasm which was first shown still exists, and as a result our League has made rapid strides. We hoped for the time when we would be recognized as the organization of the Church, and we feel we are rapidly reaching that realization, for we are indeed even now playing a large part in church work. Once each week we hold our meetings, and at each meeting it seems we learn something new, interesting and beneficial. In general the benefits derived from the Junior League may be divided into three classes, intellectual, spiritual and social. At our religious meetings, one of our number is chosen to lead, and that one prepares a short talk on a subject given by our superintendent, and each member is also expected to take some part in the service. By doing this we learn to put our thoughts into words, gain self confidence and intellectually gain in many ways. Again our Scripture readings and Bible study gives us a better insight to God's book, and Christianity and prayer become more real as we realize the need of them, thereby improving our spiritual side.

Lastly, our socials. Once a month we gather together for a pleasant social evening, at which time we enjoy and amuse ourselves by forms of amusements. At that time also we try to become better acquainted with those friends who are new members and try to interest not only the new, but also old members who have become indifferent about the work.

As individuals and as a whole we have an ideal. We try in every way to make our Junior League perfect, and with this as our motto, "Of the Church, by the Church, and for the Church," we must and we will succeed.

On motion, discussion on this paper was deferred until after the reading of the second paper.

Rev. H. A. Sperling, of Utica, read a paper on "The Care of the Male Juvenile." A discussion followed the reading of these papers.

A paper on "Future Possibilities" was read by Rev. R. C. Dietz, of Middleburgh, who said:

It is not wholly clear in my own mind just what the committee intended by my assigned subject. Since reading the program which was forwarded to me long after my paper was all thought out, I have wondered if my subject has some subtle and vital connection with the papers to which you have already listened this afternoon. If there is such a connection then I can only announce to you that I failed to understand my subject in the sense intended by the committee, and I must beg your kind indulgence for my stupidity. At any rate, may I ask you to think of the future possibilities of the Luther League as I conceive them to be?

Every true worker, whether in art, crafts or religion, needs to look up occasionally from past and present work and take a long look ahead into the future. He needs to do this, not merely tht he may see the future, but that he may rightly plan for it, and enlarge his work and fit it into other growing movements of his day. If we may say, "Blessed is the man who has had a past, we may say with equal truthfulness, "Blessed is the man who is to have a future." We shall not stop to say how often it is true that only a man with a significant past can make a significant future. But the point we shall insist upon is that half of the glory of life and the love of work lies in the discovery of our possibilities and the devout achievement of them.

There will always be a place for the scout in any work. The need for such a man is well recognized—a man to search ahead, to spy out conditions and tendencies and to report what he has found that adequate plans may be made. Even in David's day that necessity was felt and men were chosen "of the children of Issachar who had understanding of the times to know what Israel ought to do." While I disclaim any ability for such prophetic discernment of future possibilities, I may be excused if I try to tell you which way the wind seems to blow.

It must always be understood in any attempt to forecast possibilities that almost anything may happen. We are living in an age, the achievements of which are far beyond the wildest dreams and most sane calculations of our grandfathers. That fact will make any present day prophet both cautious and hopeful—cautious lest what he sets down as an impossibility may tomorrow be a commonplace fact, and hopeful that even the best he portrays may be excelled by the achievements of tomorrow. The future is subject to a thousand forces, a few seen but most unseen, any one of which may be the decisive factor in making the future. Besides all these factors and forces are in the hands of Him who worketh all things after His eternal purpose. The best anyone can do is to report how the path looks to him from some point of outlook, but he little knows what turns and obstacles lie over the hill or in the dim distance. As he stands and looks at the path before him, he reverently remembers, "With God all things are possible."

As for the human side, this passage best sums it up: "All things are possible to him that believeth." If we believe deeply and ardently in God, who shall dare to say what we may not accomplish tomorrow? Because we are Lutherans and believe definitely and deeply, who shall dare to say that we may not plan and hope and pray and achieve great things in the years just ahead of us? In the combination of these two—a faith before which all things are possible and a great God who is able to do all things—in the meeting and uniting of these two lie all our possibilities.

Another thing we may be sure of—the future, whatever it may be, will not be wholly unrelated to the present and the past. The man always carries some of his boyhood and youth with him into the mature years of thirty and forty. His years are bound together. The seeds for future harvests of work, experience and success are sown in the early spring of youth. There is a continuity of life and habits through his years. And so likewise there is a continuity of faith, practice and life in our Lutheran Church which is easy to trace; and we may confidently hope that the new days ahead will be in direct line with the days behind. Or to change the figure—we await with interest the next step in the evolution of our Church and our League; but let us be sure it will not be a new species, but the perfection of the species, a nobler, grander, more glorious church. If it seem to some of you that we are forbidden to indulge in that hope, then I reply that we have less faith in God and our Church than our fathers had. Or if you remind me that the unfolding years may show something new and entirely unrelated to our glorious and significant past, I answer that that will be because the Lutheran Church of tomorrow will be untrue to her name and ideals. But we believe that Lutherans today are as true and loyal as ever of yore; and so when once they see the line of march will advance to new conquests, carrying with them the standards of truth, for which and under which our fathers fought.

In the remaining time I want to point out some concrete possibilities which seem to me to lie ahead of us in the making of better Lutherans. And by better Lutherans I mean Christians, who, keeping in perfect alinement with the cherished principles of our Church, try to adapt themselves to the conditions of church and social life which they find in the modern world. Of course you may not agree with me in what I shall here outline. I do not say you must. I only hope I furnish some food for thought and prayer; and maybe together we shall hit upon something better still.

1. The first thing I shall name is the irenic possibilities of our League in the making of the Lutheran Church of the future. I name it first because I believe it is first in importance, in actual attempt, in the further possibilities it holds in its bosom. And by the irenic possibilities I refer to the bringing together of the dissevered and discordant sections of our Lutheran Church in this country. With a common name and a largely common heritage, we have built high fences of separation. It will be the task of the Luther League to induce us to look over our fences to become acquainted with our neighbor's principles and ways. It will be the task of the Luther League of America to bring about mutual understanding, looking to the

ultimate union of our discordant ranks. For that she may plan and pray and work.

It is to be admitted that this will not be an easy task. Nor will it be accomplished in a day. We cannot expect to fuse in a day what long years have tempered. We shall have to prepare ourselves for a long, arduous task; but it will be worth the effort for we believe it will succeed. Nor shall we forget that other forces are likewise working for this same end. The exchange of fraternal delegates to Synodical meetings, the educational conferences of college leaders, our widely diffused literature, the newly launched Lutheran Church Survey, the missionary movements and other factors, are now, and will be, largely influential in bringing about this much desired union of the forces of Luther. But the Luther League may take a large share in the task of bringing together the tribes of the Lutheran Dispersion. That she has already done a great deal must be evident to all. That still larger opportunities lie before her, we feel confident. Her careful study of Lutheran history, confessions and principles is making a large body of informed laymen who will take a large part in the working out of the problem of unity. Moreover she is infusing into all who come into contact with her a deeper desire for that unity, and is expressing it beautifully in just such conventions as this. When this desire for unity and this knowledge of things Lutheran shall have spread like leaven through the whole lump of Lutheranism, "the Lutheran Church of America" will be in sight and will be a name we shall all be proud of. I confidently believe that day will come, and thank God that the Luther League is one of the factors in bringing it.

2. If I am to name a second possibility I shall mention our conserving in a better, higher and more definite way the principles of the Reformation and through them the authority and saving merits of our Lord in an age of doubt and denial. This, too, is a task for the whole church, but the Luther League, because it is a young people's organization, is eminently fitted to bear witness to young people in these matters.

We find ourselves in a world today which prides itself on its freedom from past ideals and standards. The last few years have seen the gradual lowering of the standards of life and religion. Free thought, which always means shallow thought, abounds today. Men care little about the authority of Scripture; they ignore or neglect sound doctrine; they think lightly about sin and salvation.

Now I believe the Luther League may look upon these conditions as her doors of opportunity. Her young men and young women, thoroughly instructed in Scripture truth and ardently loyal to that truth, may speak in no uncertain tones to this age of doubt. Not that they shall be sticklers for trifles or principles which have been outgrown, but that they shall be defenders of the essentials. As Lutherans and as Luther Leaguers we may hand down to the future the principles of the Reformation, so dearly purchased, so deeply proven in a thousand experiences, so clearly taught in the Word.

3. The third possibility I shall name is social study, and this seems to lie within the reach of the League. Do not misunderstand me. When I speak of social study I do not mean the consideration of all the social problems which confront this generation, but the study of Christian social principles for the purpose of qualifying our young people to take an intelligent interest and part in the solving of the present-day social problems.

I have written this guardedly and prayerfully, for I know this is a new departure. But it seems to me the time has come when our Christian young people must be given some helpful and truthful information along this line. The whole social organism is in unrest today; and vast forces are gathering themselves for some change, nay we are in the changing process now in regard to many elements in our complex life.

Young people are interested in these things, many of them intensely so. They are forming their opinions on many matters and one fears that those opinions are not always grounded in sound Christian principles. These young people are to compose the social order of tomorrow. And above all it is a matter of infinite importance whether the social order shall be Christian or not. The teachings of Christ and the apostles have undoubtedly social significance; and the religion of Christ is charged with social dynamics of the most potent order. Let us have for consideration topics not only historical and devotional, but sociological as well. We might profitably spend some consideration on the social bearing of Jesus' life work and teachings. We could study the law of love in its bearing upon existing conditions of life, business, government.

Here is a little paragraph culled from a recent number of our REVIEW. "There is so much writing, so much speaking and so much talking today about sociological subjects that our young men and our young women in our churches should be given solid scriptural and confessional grounds for correct thinking and for righteous conduct. It is a subject too that a church with doctrinal anchorage can deal with. It is a topic that a church upon sound scriptural and confessional foundations is prepared to discuss with far less danger than a church without such moorings."

If those words are true, as we believe they are, there need be no fears in pressing on to this. Think of the vast significance of having the entire Luther League standing positively and shoulder to shoulder on these matters; instead of as at present, individuals uncertain, many of them unscriptural and un-Lutheran in their views.

4. In the fourth place, I may name our possibilities in a more efficient organization. "Efficiency" is one of the great words these days. If a thing cannot stand the test of efficiency, it is thrown on the junk heap. Men study their machines, their business, their organizations with a view to their perfection in the interest of better and more work. Such tests are being made of the church and its organizations. To mention two notable examples, the Sunday School is paying a great deal of attention to teacher training with a view of lifting the standard of instruction in the Sunday Schools of our land. The Christian Endeavor also has inaugurated an "Efficiency Campaign" for the purpose of qualifying leaders and perfecting the local societies. Now something of that sort is surely possible for our League. We shall not say just what it must be. Those better acquainted with League work should say. But after some form of work has been mapped out it ought to be possible through the agency of our literature to bring the interest, the intelligence, the enthusiasm, the work of the average member as well as the officers of the League to a higher standard.

As one example along this line, consider our undeveloped missionary resources. The missionary work of the League has presented some difficulties because of the different boards involved and the different fields of missionary operation. The opportunities for some general field for Luther League missionary endeavor has not appeared. But if we may not be more missionary extensively, why not intensively? May we not raise the missionary intelligence and giving in the local society to the highest possible degree? This it seems to me could be done through our publications, through the systematic study of the Bible grounds and factors in missionary enterprise (for after all, the Word of God is the greatest factor in missionary education and inspiration), and through a systematic efficiency campaign. An occasional topic of missionary interest is not enough; the work done by the local church or society is not enough. The missionary study of the women's societies does not reach most Luther Leaguers. If there could be some method of training missionary workers in each society, who would talk missions, teach missions, urge missions and by their missionary enthusiasm exemplify missions, the whole missionary work of each society would be higher and broader. Or if there could be some systematic visitation by the officers of a District League to the local society, it would probably help a great deal.

5. I shall bring this paper to a close by naming our possibilities in publication endeavors. The four hundredth anniversary of the Reformation is coming on apace, and I have been led to think of our possibilities in connection with its celebration. Some fitting and permanent recognition of the Nailing of the Ninety-five Theses should be made by the Luther League of America. It should be something permanent. There are many things which may be suggested; but lay this one on your hearts—a national Luther League home and publication house with the conversion of the REVIEW into a weekly. Now there is a possibility which holds in its folds many more. Think what such a weekly would mean to the Lutheran Church, to Luther League extensions, to the lives of our young people! Think of its influence in the four matters we have already considered—in the cause of Lu-

theran unity, in the publication of the principles of the Reformation in this age of uncertainty and scepticism, in the correct social education of our young people, in the greater efficiency of our societies in missionary, education and inspiration, as well as in other matters.

This surely is not an impossibility. If a campaign were started at once among the 50,000 members of our League, the necessary funds could be raised. Let us not be doubtful of our ability. Mr. Moody said, "If you really believe in God, make your plans big." Here is a task into which we may throw ourselves with ardor, because it is big with future possibilities in the development of the Luther League and in perpetuation of the name of Luther.

One word more. "There is a limit to our achievement; but none to our attempt," said Phillips Brooks. And I should like that to guide us in all our consideration of these future possibilities of our League. The future presents its challenge to us. Shall we respond, and flinging ourselves into the larger work before us, make the dimly guessed possibilities of the next few years glorious actualities in the history of our League, as it shall be written twenty years hence?

This was followed by discussion.

A letter of greeting from Mr. W. H. Rector, of Binghamton, was read.

In conclusion we sang the hymn, "Blest Be the Tie That Binds," followed by prayer and benediction by Rev. C. H. Traver, of Berne, N. Y.

Fourth Session

The fourth session opened Wednesday evening, at 8 o'clock, with the singing of the hymn, "Awake, My Soul; Stretch Every Nerve," after which there was an anthem by the choir.

The versicle was followed by Psalm No. 122, read responsively. The lesson for the evening and prayer were given by Mr. Graves.

The singing of the hymn, "Oh, Worship the King All Glorious Above," was followed by the address of the evening, "Unutilized Forces in the Church," by Rev. S. G. Trexler, of New York City.

An anthem was rendered by the choir during the offertory, followed by announcements. After singing "Saviour, Again to Thy Dear Name We Raise With One Accord our Parting Hymn of Praise," the session was closed with prayer and benediction.

The fifth session opened Thursday morning, May 28, at 9 o'clock, with the hymn, "The Son of God Goes Forth to War."

Rev. C. H. Traver led the devotional service and prayer.

The minutes of the third and fourth sessions were read and approved.

The reports of committees followed. Committee on reports and resolutions, Mr. C. A. Rockwell, chairman. On motion this report was received and adopted, as follows:

I. In carrying out the president's recommendation that the delegates here assembled be requested to bring the matter of subscriptions to the Luther League Review to the attention of their respective societies and urge them to appoint committees to solicit subscriptions or to subscribe as a society for a number of copies for distribution among its members, we recommend that each League forthwith appoints an official representative for the Review, who shall furnish it with items of news from the League, shall keep a list of all subscribers, shall endeavor to increase the number of subscribers and to further its interests in every way possible. Adopted.

II. Recognizing the excellence of the Luther League Topics for their presentation of ecclesiastical, historical and practical subjects, we recommend that they be used by the individual Leagues in preference to other topics at religious meetings. Adopted.

III. We recommend that the Secretary of the State League be and hereby is directed to request the editor of the Luther League Review to publish ample preconvention notices of our State conventions in at least two issues prior to the date of the convention.

IV. We recommend that the Statistical Secretary be and hereby is required to keep a "live" mailing list for the use of the officers of the State League.

On motion the following recommendation was inserted: That the local Leagues be requested to send the names of officers to the State Statistical Secretary. With the amendment that—The corresponding secretary inform the local leagues of the action taken on this resolution.

V. We recommend that the State League adopt the per capita system of raising revenue as suggested by the Finance Committee of the Luther League of America, and that the Executive Committee be and hereby is directed to arrange all details for carrying out the same.

VI. We recommend in the desire and hope of securing a larger attendance at the conventions of the State League that hereafter the third week in May be appointed as the time for the holding of the annual convention; that the month of May be known as "Convention Month," and that local and district societies in extending invitations for the entertainment of State conventions be and hereby are requested, whenever practicable, to appoint dates in accord with this resolution.

VII. In accordance with recommendations of the Statistical Secretary and the Albany and Susquehanna District League, we recommend that the statistical blanks of the State League hereafter have additional columns for reporting each of the following items: the number of subscribers to the Luther League Review, amounts expended for local expenses, and sums contributed for benevolence; also, as suggested by the Statistical Secretary, that, in preparing new blanks thinner, lighter paper be used in order to reduce postage. Adopted.

VIII. We deplore the difficulty experienced by the Executive Committee in securing acceptances to invitations to speak. We earnestly recommend that pastors and laymen take this matter closer to heart and realize more keenly the need of their prompt assistance. Adopted.

IX. We recommend that the thanks of the State League be and hereby are given to the officers of the State League for their faithful and efficient work in carying out the purposes of the League to the speakers and essayists of this convention, to the pastor and church council and congregation, the officers and members of the Luther League of the First English Evangelical Lutheran Church of Schenectady for their hospitality and cordiality; to those who provided the excellent music and to all who contributed in making their convention a success, and we further recommend that the president of the State League express the purport of this action at the Rally Service to be held at the close of this convention.

Moved and seconded that a sufficient number of subscriptions to the LUTHER LEAGUE REVIEW be obtained at this meeting in order to get entire report printed in the REVIEW. Carried.

Mr. Eck was appointed to solicit subscriptions.

The report of the audit committee, Mr. John Astfalk, chairman, was adopted.

Report of nominating committee, Mr. Paul B. Mattice, chairman:

President, Mr. E. A. Hieber, Utica; corresponding secretary, Mr. Louis A. Wilke, North Tonawanda; recording secretary, Miss Mary St. John, Centre Brunswick; statistician secretary, Mrs. C. J. Witherwax, Schenectady; treasurer, Mr. Oscar Rothe, Syracuse; archivist, Mr. Frederick Ihlo, New York.

Regular delegates for national convention—Mr. I. S. Runyon, New York, chairman; Mr. E. F. Eilert, New York; Mr. James M. Reynolds, Valatie; Mr. Eugene A. Hieber, Utica; Mr. William Eck, Albany; Rev. O. Krauch, Albany; Miss Annette Koehler, Buffalo; Mr. Louis Wilke, North Tonawanda; Mr. O. F. Kraetschmar, Schenectady; Rev. Joel E. Grubb, Gloversville.

Alternates—Dr. Wm. M. Baum, Canajoharie; Rev. U. H. Graves, Schenectady; Mr. Irving Lainhardt, Altamont; Mr. Elmer Shineman, Canajoharie; Rev. Howard E. Snyder, Kingston; Miss Minnie Rector, Binghamton; Mr. Alexander Jackson, New York; Rev. Edwin F. Keever, Utica; Mr. C. A. Swanson, Schenectady; Mr. Clifford A. Rockwell, Utica.

The nominating committee, on request of Mr. Hieber, met for the reconsideration of nominee for the office of president.

A paper on "Luther, the Man of Faith and Heart," was presented by Rev. F. R. Hoffmann, of Utica. It was as follows:

"Luther, the Man of Faith and Heart," is the subject assigned to me for this convention.

To a consideration of this purely Christian side of Dr. Luther's character, or to the contemplation of Luther simply as a disciple of Christ, I wish, today, to invite your attention. It is both an interesting and profitable subject, and its study will do us good. Martin Luther, as an example of piety, commends himself to the imitation of us all, and, in this respect especially, he, being dead, yet speaketh. Considering him in this respect, let us look at Luther's piety.

Luther's Christian life began where a genuine Christian life always begins, and where alone it can begin: in his personal spiritual quickening by the Holy Ghost. It began in his coming by faith, as a lost sinner, to Christ, and in his acceptance of Him as has own personal Saviour. From his childhood he had not only been strictly moral, but had also been in external devotion exceedingly religious. Never had a day of his life passed without prayer. Always he had faithfully observed every requirement of the Church, and no known religious duty did he ever omit. Like Paul, he was, "in the law blameless." But yet, with all this fidelity to the external duties of a religious life, he had no true peace, no real rest of conscience. He still felt burdened with a sense of guilt and of unreconciliation to God. "How shall man be just with God?" "What shall it profit a man if he gain the whole world and lose his soul?" These were questions which often, he tells us, pressed heavily upon him and often filled him with inexpressible wretchedness. No one, perhaps, ever had a deeper sense of sin or came under a deeper sense of his lost and ruined state because of sin than he did. When Alexis, one of his intimate college friends, was assassinated, he was most deeply affected and cried out: "What would have become of me had I thus suddenly been called away?" Soon afterward, in the same year, 1505, when on a visit to his parents, a short distance from Erfurt, he was overtaken by a terrific thunderstorm, and was filled with terror at the thought that his hour had come, and that he might now be summoned to meet God. Falling upon his knees he prayed earnestly for mercy. And thus, for several years, he felt his guilt, saw the polution of his soul, realized himself a lost, undone sinner, seeking peace meanwhile in the prescribed works and ceremonies of the Church and in efforts at self-salvation, with none to show him to Christ and to the Cross. So great was his conviction that, at length, when he was a student in the University of Erfurt, his distress of soul, under this burden of his sinfulness and lost condition, became so great, so utterly intolerable, that, relinquishing all the fine prospects before him, he fled into the neighboring Augustinian monastery, hoping there, by penances and vigils and fasts and bodily mortifications, to work out a righteousness which

LOUIS A. WILKE,
New President of the New York State League.

should be well pleasing to God and bring him the peace of soul for which he longed. But the more he thus sought, the deeper he sank in spiritual wretchedness, the denser became the gloom of his soul, the heavier pressed upon him his burden of bitter anguish. One day when sitting at the table in the monastery silent and dejected, the Vicar-General said to him: "Why are you so sad, Brother Martin?" "Ah," he replied, "My sins, my sins. Alas, I do not know what will become of me! It is vain," he cried, "that I make promises. Sin is ever the strongest." Then the Vicar-General, Stanpitz by name, who was himself a true believer in Christ, said to him: "Why do you thus torment yourself? Look at the wounds of Jesus Christ? Look at the blood which He shed for you. Instead of torturing yourself thus about your sins, and trying yourself to atone for them, throw yourself, by faith, with them into the Redeemer's arms. Trust in Him, in the righteousness of His life, in the atonement of His death. Do not shrink back. God is not angry with you. It is you who are angry with God." Like a direct voice from heaven came these gospel-words to Luther's wounded spirit. In a moment he now saw it all, saw God's whole plan of salvation. Man is justified before God, not by works, but only through faith in the blood of Christ. "God forgives man," he exclaims, "freely, fully, immediately, alone for the sake of Christ. By believing in

Christ, by twisting my soul to Christ, God promises to forgive me. I do believe. I believe in the forgiveness of sins. I believe in the forgiveness, for Christ's sake, of my sins. I now believe." Thus believing, at once the burden fell from his soul, and the peace of mind which he had so long sought was, at last, his. Yet other experiences, however, were necessary to bring Luther out into the full assurance of this new life in Christ into which he had thus been brought. And these, also, God gave him. Several years after this date, while Luther was engaged in his duties as a professor in the University of Wittenberg in 1509, and while preparing lectures on the Epistle to the Romans, he came to the passage: "The just shall live by faith." His meditations on this Epistle had brought much of the light of truth into his soul, but now this passage impresses him with more than ordinary emphasis. He receives it into his heart as a special message from God. It gives strength henceforth to the life of God in his soul. It brings him victory in every hour of doubt and conflict. On a journey to Rome in 1510 or possibly later, and being stricken down with sickness at Bologna, his former distress of mind again weighed heavily upon him, especially, his sense of sin, in view of the nearness of the judgment. But just when his anguish was at its height this same word—"the just shall live by faith"—again beamed in upon his soul as a special ray from heaven. It dispelled his fears and again brought him peace and joy. But Luther was not yet in the full and abiding possession of gospel freedom. He was still somewhat under the influence of a lingering delusion. He could not yet fully rid himself of the almost universal belief in the efficiency of indulgences, and of masses, prayers and other good works, to deliver the soul from the fires of purgatory. Having arrived at Rome, he was one day, under the power of this delusion, ascending upon his knees "Pilate's Staircase." While thus engaged, he seemed to hear a voice speaking to him in the undertones from the very depths of his soul: "The just shall live by faith." It was enough. Horrified and ashamed of his superstition and degradation, he sprang from his knees a free man forever—free in the fullness of the gospel of Christ, and free from the delusions and superstitions of Rome forever. He now speaks of himself as being born again a new man, and as entering by an opened door into Paradise itself. In view of this conversion and real heart-consciousness of his salvation, which Luther thus experienced, let no one ever regard Luther as some wrongly do, as a mere formalist or half Romanist in religion. No one ever had a deeper personal religious experience than he. No one knew better than he what "experimental piety" is.

Luther not only began well as a Christian, but he also continued well as such. He not only received the new life of Christ into his soul, but he also cultivated and carefully nourished what he had thus received. There are two means which God has provided, by whose faithful use our spiritual or new life in Christ can and will be increased, and will be made to grow, and expand into healthful and fruitful vigor. These two means are God's Word and Prayer. And thus by the Word of God, including, of course, always the sacraments which are God's visible word to man, the Christian life is nourished and is made stronger day by day, down to the close of life. Thus preeminently did Luther, as a Christian, nourish the new life of Christ which was begun in his baptism and quickened into consciousness in his conversion. No one, as a Christian, ever more loved and studied and fed upon and built himself up in Christian character, by the constant study of the Bible, or Word of God, than did Luther. His love for it was a very passion in his soul. Whatever might be his other cares and duties, he would still find a few hours' time each day for the private reading and study of the Sacred Scriptures, and often he would snatch hours of needed rest at night, and devote them to meditation upon the precious truths which God here in His Word revealed to him. When he was a prisoner for nine months in the Castle Wartburg, all his time, day and night, save only what was absolutely needed for sleep, was given up to this one book: God's Book. During the five months also that he was a prisoner in the Castle of Coburg, he again gave himself up to the study of it alone. Thus was the Bible ever a precious book to Luther, and thus did he daily and hourly feed his soul upon it, and build himself up in Christian character and life by it. Equally was Luther a man of prayer. His biographers tell us that two hours each day he gave up to private devotion, and, in order to have them, he would often rise long before day, or sit up late in the night, but, under no circumstances, would he suffer himself to be deprived of this daily private communion with God. He never felt himself prepared, is his testimony, for the many cares and duties and perplexities which each day brought to him, until he had first gone in prayer to God, and had received strength from Him for them. And his motto was: "To have prayed well is to have studied well." Thus, all through his life, he was a man of prayer. Read his biography, and see what a man of prayer he was. Nothing was begun or done without prayer. Read his prayer for God's help, before he went into the Diet at Worms, where he made such a sublime confession for Christ. Read his prayer, so tender and submissive, as he bends over the form of his darling little daughter Magdalene, cold in death, saying: "I love her exceedingly, but, O God, as it is Thy will to take her hence, I willingly resign her to Thee." Read his prayer at Melanchton's sickbed, where, in the unyielding importunity of his mighty faith, he almost demanded from God his recovery. And read, finally, his matchless deathbed prayer, where, in peace and triumphant hope, he sweetly commits himself and his all into the hands of his covenant-keeping God, saying: "I thank Thee, O God, the Father of our Lord Jesus Christ, that Thou hast revealed Thy Son to me, on whom I have believed, whom I have loved, whom I have preached, confessed and worshipped, whom the Pope and all the ungodly abuse and slander. O my Lord Jesus, I commit my poor soul to Thee." Thus was our Luther pre-eminently a man of prayer. The "Mercy-seat," both in life and death, was his refuge. Thither he carried all his sorrows. To that blessed heavenly arsenal he daily repaired for the spiritual weapons he needed, and for needed strength to wield them in the desperate conflict he was waging against God's foes. His help in every time of need, his strength to battle as he did against all the mighty hosts of hell by which he was ever so sorely besieged, was all gotten on his knees, and his whole grand lifework for Christ and His Church was born and bathed in his own inner spiritual life of prayer and communion with God. And so was it also in all the other graces which constitute a high and true Christian life and character. He was eminent in them all, and, as a splendid model of Christian manhood in all respects, "he, being dead, yet speaketh." He gave evidence of exalted piety and manifested daily "the fruits of the Spirit" as proof that the Holy Spirit had, indeed, renewed him in the image of Christ. His spirit and life both declare him to have been, indeed, a true child of God, a sincere, earnest, holy disciple of the Saviour. I claim not, of course, perfection for Luther as a Christian, for no one is perfect. Faults and imperfections may easily be detected both in his spirit and life. He made no attempt to conceal them. They all lie on the outside of his great rugged nature, out in the full sunlight of broad and open day. But still study that character of his. Get yourself once right into the innermost soul of the man. Acquaint yourself thoroughly with him. Know his life. And where, I ask, in all the world's great galaxy of heroes, in all the Church's long calendar of saints, can you, in lofty Christian character and sublime nobility of life, find anywhere his equal. Since the days when Paul so majestically trod the earth for Christ, who, in strength and perfection of holy spiritual being, in loftiness and singleness of aim, in high and mighty achievement for Christ, can rival this great and good and glorious Luther! What joyfulness and cheerfulness of Christian spirit. What submission and resignation to God's will under sore affliction. What deep consciousness of sin and what oft-repeated and humble confession of it before God. What simple and evangelical faith in Christ as his only ground of justification. What sublime Christian courage. What brave confession of Christ and His truth, even at the constant peril of his life. What unselfish and tireless labors for Christ and His Church. What holy, strong and unwavering confidence and trust, at all times, in God, even in darkest and gloomiest hours, cheering both his own soul and those of others by singing, in inspired words: "God is our refuge and strength, a very present help in trouble," or by chanting his own sublime "Battle Hymn," appropriately called the

Marseillaise of the Reformation: "A mighty stronghold is our God, a sure Defense and Weapon." May the mighty voice of this great man of God, this grand moral hero of the ages, this sublime champion of Christ and the Gospel, this holy and heroic Luther fall today with living power, like a voice from heaven, upon the conscience and heart of each one of us, upon the world dead in sin, and upon the Church so cold and formal and in such need of a new Reformation, and awake and quicken us all, bringing again a blessing both to Church and State, and thus, not only now, but on through the coming centuries, and down even to the end of time, in louder and yet louder tones may "he being dead" continue to speak, speak for our pure Protestant Bible-faith, for holy spiritual life and character in all who have named the name of Christ, for a Church separate from the world and full of the Holy Ghost, speak for the truth, for the right, for souls, for Christ, for God.

The topic, "Luther's Spirit in the Twentieth Century," was presented by Rev. H. D. Shimer, of Hudson, who said:

To the thoughtful reader of history, it is very evident that God has a plan and purpose which He is working out in the human race. It is also evident that in the working out of His plan and purpose, when great problems present themselves for solution, God raises up men qualified to meet those problems. Thus did God raise up men like Abraham, Joseph, Moses, David, Daniel, Christ, Paul, Constantine, Charles Martel, Martin Luther, men who were instrumental in controlling and directing issues in their age which had a vital relation to God's plan and purpose in man, men whose spirit will ever abide with man to encourage and inspire him to render unto God his best service. In the list just given of some of the great men of the past whom we believe God raised up to meet issues vital to His plan and purpose in the human race, we have given a place to Luther. We have given him a place because it was he who under the guidance of Almighty God accomplished the gigantic task of liberating human thought and progress from the shackles of the corrupt and despotic medieval church. Martin Luther, the hero of the Reformation, has done a work for God and man which will go down the ages as a legacy of ever-increasing value. With profit may we consider the spirit with which Luther accomplished his task. With profit may we consider the subject assigned us, a subject which has for its aim the bringing into our age, and more especially into the Church of the Reformation, a larger measure of the spirit of Luther. "Luther's spirit in the twentieth century." Shakespeare, in his Julius Caesar, makes Marc Antony say, "The evil that men do lives after them, the good is oft interred with their bones." This may have been true of Caesar, but the opposite we believe is true of Luther. The good he has done lives after him, the evil has been interred with his bones.

I. Our twentieth century possesses in a measure the spirit of Luther.

1. The spirit of Martin Luther is with us in this century in the form of a purer and better Roman Catholic Church than that which existed in the Middle Ages. Ever since the nailing of the ninety-five theses upon the door of the Wittenburg Church, the Roman Catholic Church has been wrestling with the spirit of Luther. In this conflict the spirit of Luther has affected the Roman Catholic Church very similarly to the way in which the angel affected Jacob when Jacob and the angel wrestled all night. Jacob suffered a dislocated thigh, but he was blessed by the conflict. The spirit of Luther has permanently dislocated the thigh of Roman Catholicism, has crippled its arbitrary, despotic, unChristlike power, but at the same time has been a blessing to the Roman Catholic Church, making it purer, more Christlike, more zealous for the extension of the spiritual Kingdom of Christ.

2. The spirit of Luther is with us in this twentieth century in the form of the priceless blessings of liberty. Carlyle in his "Hero and Hero Worship" says: "Had it not been for the stand Luther took at the Diet of Worms, we would not have had the free thought which we enjoy at this time." The position of the Roman Catholic Church prior to the Reformation was that it possessed supreme authority upon earth in all things temporal and spiritual. Its temporal power it likened itself to the sun and the State to the moon; that as the moon derived its light from the sun, even so the State derived its power and authority from the Church. Towns, cities and provinces were many times subject to ban or interdict for incurring the disfavor of the Church. In the realm of thought, whether of religion, science, art, invention, or whatever appealed to the human mind, the Church set itself in a position of absolute authority, recognizing and encouraging only such mental efforts as did obeisance to its will, and burning at the stake those who had the heroism to fight for their personal liberty. Among those who went to the stake as martyrs to personal liberty the name of John Huss will ever occupy an honored place. While the flame of protest against such arbitrary stifling and destruction of human liberty and freedom manifested itself repeatedly through the centuries immediately preceding the Reformation, it remained for Martin Luther to fight the battle and strike the final death blow to Roman Catholicism as the enemy of human liberty and freedom. The first blow in that memorable battle was the nailing of the ninety-five theses upon the door of the Wittenburg Church. The last blow was the supreme act of his life. It was at the Diet of Worms in 1521. When the demand was made upon him that he retract what he had written and taught, he said that he could and would retract nothing unless proved false from Scripture, or on other good and clean grounds, concluding his answer with these words: "Here I stand; I cannot do otherwise! God help me. Amen." Because of that battle so bravely fought and so triumphantly won by God's noble prince, Luther, we of this twentieth century enjoy the full measure of intellectual, civil and religious liberty. The human mind in its onward march of triumph over the physical world is not fettered or hindered by an arbitrary church. Civil governments are free to pursue their functions without interference. Men are free to worship God according to the dictates of their own conscience. The priceless blessing of liberty, the blessing which has been made the foundation stone of our beloved republic, the crowning blessing of time and eternity, is ours of this twentieth century because the spirit of Martin Luther is with us.

3. The spirit of Luther is with us in this twentieth century in the form of the Protestant Church. The Protestant Church is the child of the Lutheran Reformation, the direct outgrowth of that movement. As we can trace the beautiful and majestic Hudson River to its source in the rugged Adirondack Mountains and there find a crystal spring designed by the Creator as the head of the American Rhine, even so we can trace the great Protestant Church of the twentieth century to the rugged Reformation period and there find the man designed by the Creator to bring into being the great Protestant Church—not a new church, but the church as it was established by Christ and the Apostles. The Protestant Church, born in the consecrated convictions of Martin Luther, numbers among its adherents in this twentieth century 150,000,000 of people. These 150,000,000 of people represent one-tenth of the total population of the world. Among these 150 millions we find a very large per cent. of the most enlightened, the most progressive peoples of the earth. They represent the dominant factors of progress in Germany, Norway, Sweden, America. They control a large portion of the world's wealth. Their benevolence is manifest on every hand. Protestant missionaries, true to the command of the Master, are carrying the gospel to the uttermost parts of the earth. The world never saw such missionary activity as she is witnessing right now. Institutions of learning, institutions for the care of the aged, the orphan, the blind, the sick, the needy—yea in many respects this twentieth century, dominated by the influence of the Protestant Church, is the most glorious era of the Christian Church. And let it be borne in mind that the Protestant Church of this century is naught else but the spirit of Luther moving down the centuries of time to inspire and bless mankind.

II. The spirit of Luther in the twentieth century.

How it may be conserved for greater efficiency, for the greater efficiency of our beloved Lutheran Church, for the highest interest of mankind and the glory of God. We are doing wonderful things in this twentieth century. For an example, we are doing won-

derful things with electricity. It is lighting and heating our houses, running our machinery, and in a thousand ways ministering to human needs. But great men like Edison tell us that the wonderful and marvelous things it is doing are insignificant compared with its future possibilities for serving and blessing mankind. We believe the same is true with reference to the spirit of Luther. The wonderful and marvellous things which we are now doing because of its presence in our century are insignificant compared with what we might do and what we would do if we possessed in the fullest measure the spirit of that noble prince of God. And while we thank God for the many evidences that the spirit of Luther is at work in our century, and while we have many reasons to be encouraged, let us not boast in what we are doing. Rather let us humble ourselves at the throne of grace and pray God for such guidance as will enable us to do the vastly greater things, the things which are possible, the things which we can do, the things we ought to do, the things we will delight in doing when we fully conserve the spirit of Luther, when we go forward to meet our tasks as did he.

We have much in our day of conservation. State and federal governments are passing laws for the conservation of forests, mineral products, fertility of the soil, water power, etc. That is, they are passing laws which on the one hand are intended to save these things from injury and destruction, and on the other hand intended to increase their usefulness and value. Now the spirit of Luther is a mighty rushing river. We need to do more than sit upon its banks and admire the beauty of its life-giving waters. We need to do more than row our little boat from shore to shore. We need to do more than pluck the flowers which grow in profusion upon its banks. We need to conserve all of its energy. We need to drink from its crystal waters that the life-giving power conferred upon it by the Master may become a part of our being and life. We need to harness its unspeakable energy and use that energy in the building up of the Kingdom of God. The spirit of Luther is like the great prairies of the Middle West. We need to do more than call it our own. We need to do more than pluck a sprig of grass here and there. We need to do more than talk of its possibilities. We need to turn it into fertile farms. We need to transform the latent powers and possibilities of its soil into food and timber and a thousand things which minister to the well-being of man. The spirit of Luther is like the undeveloped mineral resources of Alaska. We need to do more than make a general study of those resources. We need to do more than get the chemists' test of samples from its undeveloped mines. We need to dig, dig deep and mine those treasures and use them for their God-created purpose, the welfare of man, the glory of God. The spirit of Luther is a priceless gift of God to our century, and in the use of that gift it is our duty to conserve it and make it serve our age with the maximum of service. Why beloved, great as have been the achievements of the Lutheran Church in the past, the Church which in a peculiar sense possesses this spirit of Luther, it remains to be said that the great Lutheran Church is only a babe, is only beginning to learn to walk and talk in comparison with what she could do, and what she will do when she has fully caught the spirit of Luther, when she has fully conserved that spirit.

If we Lutherans of this twentieth century would conserve the spirit of Martin Luther, that is, if we would give to his spirit in our century the greatest efficiency, there would be one great Lutheran body in America and not about twenty separate bodies, each a different Lutheran body, as we find the case to be today. The weakness of our present divided condition is well illustrated by the old illustration of the bundle of sticks: Each stick handled apart from the rest possesses little strength and may be easily broken, but when they are all bound together in one bundle, not even the strength of a giant is able to break them. The Lutheran Church in America we are sorry to say is like the bundle of sticks, scattered, separated, disconnected. The result is humiliating and disastrous. Although we number almost two millions and a half communicants in this country, ranking third in numbers among the Protestant denominations in America, and first in numbers in the Protestant denominations of the world, our national prestige is less than that of some of our sister denominations who, though smaller in membership, are united. Resolutions bearing on questions of national importance and interest passed by the several general bodies of our Church do not carry with them the weight of similar action taken by the general body of sister denominations, such as the Episcopal, Methodist, Presbyterian. Why, because we have less brains? No. Because we are less patriotic? No. Because we have less true religion? No. Because we have less money? No. There is but one answer: We are so disunited that the world looks upon us not as a single denomination, but as a score of different denominations with little in common save the name Lutheran.

If our Lutheran Church is to come to its own in this country, if she is to serve the nation and the world with an efficiency which is possible, we, the almost two and one-half millions of Lutherans in America, must get together. Possessing in common the spirit of Martin Luther, possessing in common a history that is both precious and sacred, standing upon the same Bible, all alike believing that the unaltered Augsburg Confession is the best statement of the doctrines contained in that Bible, all alike loyal to our Lord and Saviour, we need in this twentieth century to get together. We need some real bond of union in meeting the great issues and problems which confront us. What would a united Lutheran Church in America mean? Here are just a few things it would mean: It would mean a salutary check upon some of the un-American Roman Catholic tendencies in this twentieth century. It would mean the possibility of a great Lutheran university—on American soil. It would mean very much greater efficiency in our missionary enterprises at home and abroad. It would mean a commanding place in the family of Protestant denominations in our country. It would mean strength and efficiency in every activity of church work. It would mean, I believe, the commendation of heaven and the outpouring upon our Church of the Holy Spirit. If we the Lutherans of this twentieth century would conserve the spirit of Luther, give to it the maximum of efficiency and service, we must get together. There must be some bond of union, some bond whereby there may be unity of action and service.

Again, if the Lutheran Church would conserve the spirit of its founder, it has a mission to perform in uniting the scattered forces of Protestantism. As there would be much to be gained by a bond of union between all Lutheran bodies, there is even more to be gained by a bond of union binding together all Protestantism. Not that we have in mind an organic union, but a union that would make possible a unity of purpose and service. Now there is no branch of the Protestant Church so well adapted to bring about a work like this as the Lutheran Church. Historically she is the mother church of Protestantism. She is not a secession from the universal church. She is the old Apostolic Church freed from the Church of Rome. She stands not upon a new foundation, but upon the old foundation established by Christ and the disciples. Doctrinally the Lutheran Church is best adapted to bring about a bond of union between the scattered forces of Protestantism. The Augsburg Confession has proved itself to be a marvellous statement of faith. In all the centuries it has needed no revision. Wherever other confessions have been revised, they have the more nearly conformed in their revision to the Augsburg Confession. We confidently believe because of historical and doctrinal reasons that if there be a union of the churches of Christ it will be upon a basis of faith similar to or not far removed from the Augsburg Confession.

Again, if our twentieth century possessed a full measure of the spirit of Luther, there would be greater progress in Christianizing the social order of the world already taken for Christ. Some very strange sights greet our eyes today as we survey the social order over which the Church has raised the banner of Jesus Christ. We see a ceaseless conflict, often resulting most disastrously, going on today between capital and labor. And yet in many cases both capitalist and laborer are Christians. We see on every hand private and public graft carried on by so-called Christian men. We see Christian men and women giving more time on the Sabbath day to a Sunday newspaper than to the Bible. We see our best people passing their church doors on prayer meeting night on their way to some amusement. We see men spending a thou-

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Luther League of Kansas

Third Annual Convention at Lawrence, May 13, 14 and 15

THE Lutheran League of Kansas met in annual convention on May 13, 14 and 15, in Trinity Lutheran Church, at Lawrence. Rev. E. E. Stauffer, D. D., pastor.

A spiritual atmosphere prevailed, together with a keen desire to accomplish something, which is characteristic of the convention motto, "Workers together with God." One of the delegates said that if enthusiasm and spiritual interest were displayed at the student

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voluntary convention at Kansas City last fall, here it was doubly so. The inspired speakers gave a wealth of practical suggestions, and we trust that each one has caught a larger vision of his opportunities; that the spirit of this convention may live on. The seriousness of the temper shown in the convention was not allowed, however, to rob it of delightful fellowship. The Lutherans of Lawrence left nothing undone to make the visit of the delegates profitable, impressive and delightful.

First Session

"Workers together with God" was the topic for the convention sermon by Rev. George Beiswanger, of Kansas City, Mo. His splendid sermon follows in part:

The text is a classic with respect to the development of Christ's kingdom. It is to be carried on by His followers, He working with them. If we fail, He has made no other arrangements.

If the text be carried out the first division will mean:

I. Health. Health of body, mind and soul. A healthy Luther League, church and community.

II. Harmony. Without which little can be accomplished; at least, the largest results cannot be attained.

III. Harvest. What the farmer expects. What we all expect. The world demands results. The "goods" must be delivered.

We shall develop the theme under this double alliterative form with the hope and prayer that the ideas may be fixed in our minds until they become fixed in our characters and exemplified in our religious activities.

I. Workers—Health.

Every one can be a worker. In the end, work is what has and is and will continue to move this old earth forward. It was created by work, it is being developed by work, it shall be redeemed by work.

The Luther League, whose chief characteristic is the capacity for "doing things," is a sure precursor of a church whose candlestick shall not be removed. We are always thinking of a congregation that has a large membership and people of means, of a pastor who is gifted, of a League that has born leaders. We say, such only can win big success. It is true of the Luther League and of every church organization as of the individual.

We said this means health. The secret of health is work. Physical health comes from physical effort. It is no less the secret of a healthy mind. We are sure it is the secret of a healthy spiritual body. With rare exception the most healthy in our congregations are the most active. The League whose members are really working and are on the job Sunday and during the week will never be accused of being an anemic. Unless the farmer plow and sow it is foolish for him to look for a harvest. Christ said, "Son, go work to-

day in my vineyard." The vintage cannot be ours unless we do work.

"If little labor, little are our gains;
Man's fortunes are according to his pains."

Virgil said, "Stubborn labor conquers all things." And Michael Angelo said, "It is well with me only when I hold the chisel in my hand." It is well with us only when we hold the chisel in our hands and carve out of these rough-hewn blocks the counterpart of the Christ.

II. Laborers Together—Harmony.

Our energies are to be associated. It is a fundamental law of the kingdom. "Cooperation is as essential to spiritual progress as to business success." No straggler ever won a battle. We must work as a company, as an army. No man except the Christ ever won a battle single handed. No one member ever carried forward successfully a Luther League or a congregation or any other organization. Victories of note are only won by a united force.

But there is a deeper reason for cooperation. There is a difference in abilities and temperaments. No one is complete in himself. We must learn that another can do something that I cannot do and that by uniting our several abilities we can do the whole work of Christ. We must support the weak and know just where to put the strong. Until we do this we can have no real cooperation and no large success.

This gives us Harmony. And harmony is God's idea. We speak of the harmony of the spheres and often forget that man is an harmonious being. These harmonious beings are to harmonize themselves, then shall we hear the music of the human bodies as we hear the music of the spheres.

III. Workers with God—Harvest.

We are God's fellow-workers to win souls for Christ and build them up in faith and holy works. How important the task! How grave the difficulties! Its importance can be expressed only in terms of eternity, and its difficulties measured only by the power of the Evil One.

If we are to do God's work surely we must work with God. It was only as Moses worked with God that he became the great leader of Israel.

And this is the guarantee of a harvest. Nothing with God fails. One with God is a majority. Obedient to His command we cannot fail. Omnipotence is ours. The farmer who has God with him cannot fail; neither can the doctor nor the preacher or the Luther Leaguer. God's fellow workers have never failed.

You as a company of young people are facing a great privilege. You can take much territory for Christ. Are you ready to enlist? In an English churchyard is a tombstone with this inscription. "Here lies an aged man, seven years old in Christ." If some of us were to die tonight the inscription on our tombstone would read, "Here lies a Luther Leaguer seven years lazy in Christ." Dr. Jas. Stalker, in his college days, urged a fellow student to accept Christ as his Saviour. The young man was fatally injured and knew that his end was near. Said he, "Would it not be a mean thing, after giving my life to the devil, to accept all this from Christ at the last." You have not given your life to the devil, you are not near death's door; you are in the vigor of young manhood and womanhood, your hands are open to the need of the day, your hearts are throbbing with the desire for service, you are conscious of the possession of religious wares the equal, if not the best, of any on the market. Will you not then say,

"Take my life, and let it be
Consecrated, Lord to Thee."

Second Session

The devotional services Wednesday afternoon, at 1.30 p. m., were conducted by Rev. G. G. Clark, of Wichita, after which a splendid paper was read on "The Junior League," by H. V. Grothe, of Wichita. His paper follows in part:

The subject, "The Junior League," is, I feel, the most important to be considered at this time. First, because it involves our younger people; second, because it needs to be brought before the Senior League, and, third, because there is only one Junior League in Kansas to my knowledge. In presenting this subject there are three things which I wish to bring before you. First, what the Junior League is; second, the Junior League work; third, the value and influence of a Junior League.

First, the Junior League is an organization through which the children may best be instructed in those things which pertain to the distinctive life of our Church, such as our history, our heroes, our customs, our services, and other things which will tend to make of them staunch and loyal Lutherans. It is an organization through which the children can be taught to take part in public services, such as leading meetings, reading and writing papers, and offering short prayers. All of which go to make for the efficiency of the congregation, and which prepare the Junior for membership into the Senior League. It is a place where there is an opportunity to instruct them how the affairs of the congregation ought to be conducted, and if they are not conducted as they have been taught, as they grow older, they will proceed to work with that end in view. By the study of missions, which should be a part of the program of work in every Junior League, and by attending conventions the young people will soon realize to some extent their power, and that they have a part in the great work which has for its object the advancement of God's kingdom. As the work of the Senior League is of the Church, by the Church and for the Church, the Junior League work is of the League, by the League and for the League. True, it is only the younger element of the church life, but as the little finger is a part of the hand and so strengthens the other fingers that the hand would not be complete without it, so does the Junior League work so strengthen the children that in time a church is not complete without it. When should we put this junior who is so full of promise to the work of doing something? Some may say that he is too young. There is no time better than the present, and he is not too young if he is picked at the right age. Jesus, at the age of twelve, said, "Wist ye not that I be about my Father's business?" The juniors should be put to work in the League because they need a place to use the energy and ambition given them. We should put them to work that there may be fostered in them a sense of responsibility to their church and a deeper sense of Lutheran consciousness, so that their lives may be those of loyal, faithful and active Christians.

The Junior League helps to hold the child in the church as no other agency has been able to do. The remark has been made that the way to keep the big boys and girls is to pay attention to them before they are big by the use of all right means. The Junior League can keep the child in the blessed relation with Christ and His church. The little word "work" is the watchword of the junior. Their eyes are ever on the watch to do the Lord's work, and to grasp every opportunity to use their talents to accomplish the best results. The leader should have some knowledge of the work of the League and he must be willing to do some personal work. The leader should exercise the greatest care that the seed is rightly sown, and insist that the juniors shall be thoroughly trained for the work in the Senior League, toward which they are eagerly looking. The Junior League not only helps in religious training of the child, but also offers opportunity for pleasure in the social functions which are necessary in their society to keep up the interest of some who are less attracted by the religious or educational meetings. Much good may arise from young children meeting together under the leadership of an older Christian and enjoying small pleasures. It is a true but sad fact that the religious training in some homes is not what it should be. The Sunday School and the Junior League are, therefore, called upon to take the place of some parents in religious education. Another thing that is necessary for the Junior League to have is a monthly collection. Try and encourage them to earn the money themselves. They will enjoy giving it much more than if it is given them. Since the juniors are the future hope of our congregations, since they are the church's pearls and the future pillars, it will repay any congregation to attend closely to their needs and welfare. Whether or not our Leagues shall be strong and efficient depends largely on the time and training we give our juniors. To neglect our juniors in their early

teens, when will is strong, habits are forming and reason is just beginning to assert itself, is to practically give them over to Satan's devices at the most critical time of life.

An able discussion followed by Miss Lena Hodson, of Atchison, who spoke on the purpose of the Junior League. She said in part:

The purpose of the Junior League is to teach the religion of Jesus Christ as conceived and taught by the Lutheran Church in such a manner as to be understood by the child of junior age. The junior is not to get away from the customs of our Church, but the foremost thought is religion of Jesus Christ. The junior pledges himself to be of use to our Church by forming an effective means of serving Christ. They acknowledge, as the bond of union, the Word of God as the only infallible rule of faith and practice, and the Unaltered Augsburg Confession as a correct exponent of that Word. Their purpose is to secure the co-operation of the young members of the congregation and their associates, and prepare them for usefulness in the Church. It differs from the Sunday School in that it develops individuality. It strengthens leadership, and he is made to feel that he is doing some positive good. We must strive to encourage them and help them lay a strong foundation which cannot be shaken in later years. Our Junior League at Atchison was organized October 12, 1913, with only four children present. By the hearty co-operation on the part of the parents, we now have enrolled forty juniors. The leader conducts the devotional exercises, often calling for several sentence prayers. The officers are elected quarterly, thus offering an opportunity to train more workers in a year. The gilt Lutheran League pins are worn, thus keeping in mind Luther's coat of arms. The junior can be compared to the field which is prepared by the Sunday School. The superintendent sowing the seed, which is the Word of God. If we care for them, beautiful lives will be the result, but if we are careless, weeds of sin will spring up. This rests to a great extent upon us.

Two well prepared papers were then presented, "The Leaguer and His Christ," by Fred Weertz, of Atchison, and "The Leaguer and His Bible," by Fred Beil, of Salina. Discussions on the topics were led by Rev. J. C. Jacoby, D. D., of Wellington. Mr. Weertz said in part:

Our Lord Jesus, when entering the courts of Cæsarea at Philippi, confronted His disciples with a question of great importance: "Whom do men say that I, the Son of Man, am?" Then followed the personal question: "Whom do ye say that I am?" Peter struck the keynote when answering: "Thou art Christ, the son of the living God." Peter had the true conception of his Lord.

Jesus is asking us the same question, and upon our answer much depends. As Leaguers, our convictions ought to be the convictions of a Peter. Is our attitude one of indifference toward Him? If it is, we have not caught Peter's vision of his Master. A definite understanding of Christ will determine whether our lives will be lives of service or not. We need and must have this definite conviction, and we must have more. The definite conviction may be said to be the instrument, but without the motive power of love it is helpless.

The Leaguer's love for Christ ought to be an undying love. A great many are letting the feeling creep over them that it really doesn't matter whether they love Christ or not. They admire Him in a way, they like His teachings, approve them intellectually, but they do not feel any great necessity for obeying them. They are thinking of Christ in connection with social programs, in that He is reforming the world by giving it higher standards of civilization and education. Men forget that souls are saved individually, and not society in a mass. Let the world receive new inspiration from Paul, who tells the Ephesians how faithful he has been to Christ. Paul's great love for Christ urged him to preach Christ's love to a dying world. What think ye of Christ? The Leaguer that has learned to love will express that love in implicit obedience. Paul received the vision of duty and became the greatest apostle of all. "Obedience leads to new light, and every light to new obedience, as if they were the stairways that led to the throne of God." Thousands have failed to attain this more abundant life, have failed to enter its joys, because of disobedience. The man who is winning success today is the man who has caught the heavenly vision, and who takes Jesus into the hearts of others, and by his example of obedience leads others to obey.

What place does the Luther League hold in winning souls and workers for Christ? The weekly topics bring us in touch with the great needs of our Church. The Leaguer can accomplish a great work if he is faithful to his task. The League's plea is for more active, conscientious, Christ-loving workers. "Jesus Christ, the spotless Lamb of God," is worthy of all the service we are able to render.

Our Church is in dire need of laborers today. Let our prayers be that God will touch the hearts of the Lutheran young people as never before. May every one at this convention resolve that his or her life will be a life of service. May we take the Christ to the heathen in unknown parts of the world, and to the people at our door, who, as yet, do not know Jesus.

The Leaguer, filled with an ardent love for his Saviour, willing to obey and serve Him at any cost, will be a true disciple of his Master and a mighty force for our beloved Church.

Mr. Beil said in part:

The Leaguer belongs to a Church that stands solidly and squarely on the Holy Scriptures. His Church has always exalted the Bible, making it the rule of faith and practice. The Leaguer is pleased with the stand that his Church takes on the Scriptures, and we find him desiring to exalt the Bible in his own life, making it the rule of his faith and practice. First of all, every Leaguer should have in his possession a good, well bound, leather cover, durable Bible, having in it a good plain print, and being made out of the best quality of material, so that it can stand daily use for a long time. The Leaguer does not buy a Bible of this kind for an ornament to be placed in his room, but he buys a good Bible because he uses it more frequently than any of his other books. He is proud of his Bible and takes it to Sunday School and League services. He uses it in the League meeting because he believes that the Word is the most fruitful source of his spiritual life, and therefore he gives it the first place in the League meeting. The Leaguer believes that if the spiritual life is to grow and develop like the physical life, it must have daily the Word which is the Bread of Life. He reads the Bible not only when retiring, but also when he first wakens. The Leaguer reads the Bible to be made wise unto salvation. He thinks that it is well for him to store up wisdom and understanding while he is yet in his youth, so that if he is called upon to witness for Christ he can give, out of the truths of his heart, good gifts which are pleasing to his fellow man and acceptable to God. The Leaguer believes this word and practises it by applying it to his own life. He meditates upon it day and night, making it his confession. The book itself may be in his home, yet its truths will shine in his life when he is out at work. He will be a living epistle, known and read of all men, because the Christian is the world's Bible. As the Leaguer reads the Bible, he finds that it contains light which directs him in the way he should go. He receives food out of this Bible which satisfies his hunger. The Bible is the Leaguer's charter and he turns his pages, finding what he desires. He also marks phrases and chapters of importance which he reads frequently. The reading of the Bible fills the Leaguer's memory and Satan no more has room to enter in and trouble him. It rules his heart and makes him think of the needy and unfortunate, and also guides his feet, and he is led in the paths of righteousness. He reads the Word slowly and studies it, trying al the while to understand the law and will of the Father which is in heaven. The Leaguer sometimes carries a small copy of the Bible in his pocket, reading it frequently at odd times. He also delights in drawing near to God in prayer when he reads his Bible. The Bible is to the Leaguer a mine of wealth,

a paradise of glory and a river of pleasure. It has given him a new life, and we find him ready to give the best that is in him to the cause of Christ and the extension of God's kingdom.

Third Session

Vespers were conducted Wednesday evening at 7.45 by Rev. E. E. Stauffer, D.D., of Lawrence, followed by a pleasing solo, "Fear Not Ye, O Israel," by Mrs. Kate Endacott, of Lawrence.

The address of the evening was given by Rev. Holmes Dysinger, D. D., dean of the Western Theological Seminary, at Atchison, who said in part:

If I were preaching a sermon instead of delivering an address I should choose as my text Philippians 3:14: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." It might be rash for any one to attempt to designate the goal toward which the Luther League of America is pressing. Thus far those of our number gifted with the clearest vision possibly can discern the faintest outlines of a goal in the remote distance. But we venture to set before you a few of the features that will appear as we approach nearer to it. These will manifest themselves first in the development of a cosmopolitan Lutheran consciousness that will be evident wherever we meet those who profess the Lutheran faith and the Lutheran name. This consciousness will be distinguished from, though not necessarily in antagonism to, a church consciousness that is not Lutheran. That there is such a consciousness can hardly be questioned. We have our distinctive doctrines, our distinctive cultus and usages, which result in a distinctive type of piety and Christian life. We call it a cosmopolitan consciousness as distinguished from that which is local or particularistic, whether determined by language, nationality, temperament or some special line of development in doctrine or practice. The goal of the League must include this world-wide Lutheran consciousness. On such a basis, in the second place, we must aim at bringing our Lutheran forces together for mutual assistance and active co-operation in advancing the common cause. This does not mean organic union, but such co-operation as will prevent the waste of our resources and utilize them to the fullest extent and to the greatest advantage in the fulfillment of our mission.

That we may reach such a goal we must ever keep before us the fact that we hold a strategic position and have a world-wide mission as a Church. The fact that we are a polyglot body fits us for the widest serviceableness in the world. It is an incalculable advantage that our Church is cradled in the greatest schools in the world, in which is afforded the largest freedom for investigation and the expression of views. It is a guarantee that error cannot long hold a place within her ranks. Her conservative position, moreever, her firm adherence to the Scriptures as the rule of faith and conduct, her grasp of truth central and vital to Christianity, and her conception of life give to her the promise and potency of the future.

During the social hour which followed, the address of welcome on behalf of the church was given by Rev. Stauffer. On behalf of the League by Miss Ester Swanson, president of the local League, and was responded to in behalf of the State League by President Carl F. Kemner. The delegates and visitors were then invited to the parsonage, where a splendid musical program was arranged and refreshments were served.

Fourth Session

The devotional service Thursday morning, at 9 o'clock, was led by Rev. B. R. Lantz, of Salina, president of the Kansas Synod, which was followed by the reports of the State officers. At 9.45 Fred Nicholas, of Emporia, read a paper on "The Young Lutheran and America's Evangelization," which was discussed by Rev. H. S. Lawrence, D.D., of Peabody, and several of the lay delegates. Mr. Nicholas said in part:

It has been said that America is the melting pot of the nations, the land of great opportunities and boundless possibilities, where are fused all the customs, ideas and physical characteristics of the world, and where religious conceptions of men from the ends of the earth are brought together. It is also the land of deceptions and frauds, not only in business, medicine and politics, but in religion as well. Only those things will survive which have staid and enduring qualities, and that branch of the Christian Church which has a divine truth as its largest element will play the greatest part in the christianization of this land. Because of her soundness and enduring qualities, the Lutheran Church has a providential place in America. The young Lutheran looks to his Church for guidance and the Church depends upon the young Lutheran for strength, while both of them must work together with God, if they are to play an important part in the evangelization of America. In order that we might see how the Lutheran Church guides the young Lutheran, let us consider her elements of power which will help him solve his problems. First, her history There is a historic link binding Martin Luther to free America that can never be broken. If there had not first been a declaration of independence in the German city of Worms, there would never have been a Declaration of Independence in the American city of Philadelphia. Today the same enemy that fought Luther at Worms is still at work and would seek to hinder the Lutherans in the celebration of the 400th anniversary of the Reformation in 1917. America may not depend on the Lutherans for the preservation of her liberties, but she is dependent upon the Lutheran principals and spirit, and it becomes the young Lutheran to look to this feature of his religious heritage.

Second, her doctrines being pure, scriptural, evangelical and Christo Centric, she is thoroughly competent to direct the young Lutheran's life, while others around us are seeking in desperation to adjust their faith to modern thought or scientific discovery. The Lutherans know nothing in their creed that has become unsettled. Nothing that will not apply to our present day needs, and that will have to be given up. This gives the young Lutheran a mighty foundation upon which to build in the future.

Third, her Catechism. One of the brightest signs of her future in America is her system of inculcating her faith in her children. The young will get an education without parallel. Who can tell the full import of such indoctrination in this skeptical age, with religious instruction banished from our public schools; with infidelity tainting our literature; with the Godless press, read at every fireside; with science aiming its shafts at the most holy truths; with rampant sensualism and worldliness—it may well be feared whether the multitude can be held to Christianity unless they have been rooted and grounded in the faith in childhood.

Fourth, her beautiful worship is eminently scriptural, devotional and churchly, and by joining in her worship a deeper sense of Lutheran consciousness is instilled in the young Lutheran and his life is lifted up. If he is to be a power for good, he must be faithful in attending her worship, for it is just as necessary for his spiritual growth as food is necessary for the physical body.

Fifth, her polyglot character is of advantage to the young Lutheran. She is the only great Protestant Church that is not English in origin, but counts among her members the great virile races of Europe.

She brings as her contribution to the religious life of America the contribution of four centuries of spiritual life from these nations. She can teach and preach in every tongue spoken in this country by Protestants themselves. Her present numerical strength is a pledge to a great future. Counting the baptized membership and those who properly belong to the Lutheran Church will bring the total close to ten million members in America. And now what is the place of the young Lutheran in America and in the Lutheran Church? His place is prominent, for he is the life of the Church and upon him depends her future. The young Lutheran is to unify in himself all the different streams of development which have come down from other lands and times. His task is to co-ordinate these and make them effective in American life. We pray that the time will soon come when all of our synods will unite in one great and powerful Lutheran Church, and it will be the young Lutheran's place to make this practical and effective for America's spiritual welfare, and finally, any one who surveys the past of the Lutheran Church in this country and beholds her present growth, who has faith in the Gospel and knows to what an extent the Lutheran Church is its embodiment, he must share the conviction, neither forced nor faltering, that in the days to come her doctrines will be sown over every foot of this country as sure as God's Word is true.

Rev. J. C. Fitting, of Glasco, presented a splendid paper on the "Young Lutheran and the World's Evangelization," which was discussed by Rev. A. B. Schrader, D. D., of Kansas City, Kan. Rev. Fitting said in part:

All the world is to be evangelized; this is God's own decree and plan. It is God's sincere wish and purpose that all men shall be saved. The world's evangelization is a supreme task calling for supreme effort. The young Lutheran will bear in mind that he is to help to evangelize the world, nothing less. He is to be an apostle of evangelization, not a promoter of civilization. Civilization is the lesser task. Natural training will do for civilization, while for evangelization it is only auxiliary and has neither grasp nor power of execution. Evangelization has in view the glory of God; civilization, the glory of man. Evangelization is focused on the message of salvation, civilization on the theory of evolution. Salvation centers in Christ; civilization in man. And here the young Lutheran, who, by virtue of inherited endowment and responsibility, should preserve and bequeath to mankind that salvation is in Christ alone —a message that, in my opinion, no other church conceives with equal profoundness and comprehensiveness. Much that goes today by the name of religion and evangelization, within and without the churches, is cut to human measure. The idea of utility prevails. Never in the history of the Church was the danger so great that, notwithstanding great religious interest and energy, the idea and purpose of religion are lost sight of. It is no more worship and service of God, but service, yea, even worship, of man. The situation is world-wide. The world's salvation must be effected by preaching salvation in Christ alone, for whose sake man is justified by faith. The issue of evangelization is the saving of life in a world of sin—the saving of life, not by cultivating a higher life of progressive evolution, but by beginning a new life in Christ. Our young Lutherans will come to the rescue of the world's evangelization by preventing it, in their own sphere, from becoming a mere humanitarian enterprise. A spirituality of man's own making is an absurdity. Spirituality, a growth of divine life within our mortal body, is genuine Lutheranism. To evangelize the world, to the opinion of our young Lutherans, means to spiritualize the nations. The young Lutheran cannot hope to be a means of spiritualizing the nations if he himself is not spiritual. Let spirituality be the motto of the young Lutherans. Then let the world go on as it pleases in its mad race to outdo the Creator himself by substitution of a foundation better than that which He has given in Christ Jesus. We young Lutherans have seen a vision of God's own glory, in the person of Jesus Christ. It is a vision, a realization only in part, but we are being transformed. The battle is on. You must fight it. Right or wrong. Conquer or submit! As you grow you must give up the soil and conceit of the world to grow rich in God. The young Lutheran in his relation to the world's evangelization shall look for no infallible system and plan of operation. He gains mastery of self and mastery of the world by submitting his spirit to the spirit of God. May our young Lutherans grow by consecrated efforts in spirituality, and they will grow in service for the evangelization of the world.

"The Young Lutheran and Lutheran Evangelization" was forcefully presented by Rev. G. G. Clark, of Wichita, and a splendid discussion followed by Rev. Carl G. Aue, of Emporia. Rev. Clark said in part:

There are as many different methods of evangelism as there are ways of presenting or promulgating the gospel.

Every church has its own methods and the Lutheran Church has hers, which differ very much from many others. She is thoroughly evangelical in all of her work and methods. She believes the gospel should be abundantly preached at all times.

Evangelism, in the Lutheran Church, is not limited to special, periodical efforts, but it is a continual effort to preach Christ and spread his kingdom. It is not the work of a chosen few men who go from place to place, but it is the work of every settled pastor and congregation throughout the entire year. Special services are sometimes held during the church festival seasons, but the work of evangelism is not confined to these. Every sermon is expected to be evangelistic, having in it the declaration of the great gospel truths and carrying with it an appeal to the hearts of men to accept it.

The baptism of a child and the administration of the Holy Supper are evangelistic acts because by them the gospel is promulgated and Christ's kingdom is spread. In Paul's charge to Timothy (2 Tim. 4:1-5), after he exhorts him to faithful preaching, exhortation and vigilance, he says, as though including all he had already said in one concise statement, "Do the work of an evangelist."

From Schaff-Herzog we learn that "the original sense of evangelization was the mission work done on the basis of the universal testimony of the faithful and in the strength of a special grace. Later the word expressed an effort made to correct the declension during the Middle Ages from apostolical ideals of Christian living, and still later the content of the word came to be the efforts made in the service of the Church as one of the blessings of the Protestant Reformation to preach the pure word of grace and to stimulate to higher, individual and community life and to larger activity in Christian service, and still later to express an unofficial activity within the evangelical national churches, essentially related to the work of home missions."

An historical review of the subject reveals the fact that the idea of evangelism held by the Church in the Apostolic age and later in Reformation times is the idea held by the Lutheran Church. She does not believe in unofficial evangelistic work, neither does she, as a usual thing, have regularly appointed traveling evangelists, nor does she encourage or support the idea of a professional evangelist who goes about the country engaging in evangelistic work wherever opportunity can be made for him.

There are some organizations that depend upon certain special periods of services under the leadership of an evangelist for the conversion of sinners and the increase in church membership.

The Lutheran Church believes and teaches that the Holy Spirit is present at all times, ready to exercise His gracious influence through the Word and Sacraments upon the lives of men and women, bring them into the Church, whenever they are faithfully used by Christian people. She believes in the constant and faithful use of the means of grace by pastor and people, as the established ordinances of the Church by which souls are brought into the kingdom of God. The little child is, according to Christ's command, brought into covenant relation to God by Holy Baptism. When he comes to maturer years he is carefully instructed in the essentials to a Christian life

and membership in the Church, and then, upon his own willingness, he is received into full membership in the congregation and is admitted to the communion.

The adult, who has not enjoyed the blessing of baptism and care of Christian parents and the Church, must be awakened and taught the necessity for regeneration and the essentials of a Christian life. He can not believe unless he knows and he will not know unless he is taught. Some churches advocate and adhere to the periodical revival method for doing this. The Lutheran Church does not advocate this method, and never has, as a whole Church. Unfortunately, at times, there have been some individual congregations and synods that have, in part for a time, yielded the regular preaching of the gospel, the proper use of the Sacraments, diligent catechetical instruction, and regular personal Christian efforts in the work of the Church, to these periodical, spasmodic efforts. But sad experience clearly shows it was a great mistake. Some good may be done, some souls saved, some strength added to the Church, but it will only be small compared with what can be accomplished by the regular, systematic, scriptural means, and the harm done is oftentimes such that the Church never recovers from it.

Church statistics show that the Lutheran Church, with her conservative, churchly, scriptural methods, is making a very much larger percentage of increase in her membership than any of the other great denominations. This speaks well for her ideas and methods of evangelism, and should conclusively settle the question of the best method in the minds of all young Lutherans.

Miss Miller, of Salina, rendered a beautiful solo, which was followed by the election of officers for the coming year. The officers are:

President, H. V. Grothe, Wichita; first vice-president, Howard Johnson, Garnett; second vice-president, Arthur J. Albers, Bendena; recording secretary, Miss Margaret Romeiser, Glasco; treasurer, Fred Beil, Salina; corresponding secretary, Fred Nicholas, Emporia.

Much of the credit of the success of the Kansas League is due to the hard work and foresight of the former president, Mr. Carl F. Kemner, and his efforts are much appreciated.

Fifth Session

The devotional service Thursday afternoon was conducted by Rev. Carl G. Aue, of Emporia, at 1.30. After singing "Ein Feste Burg," Rev. B. R. Lantz led the round table discussions, which were very interesting. Mr. Cyril Nelson read an excellent paper on "The Luther League and Social Service," which was followed by an interesting and helpful discussion by Rev. M. F. Troxell, D.D., of Topeka. Mr. Nelson said in part:

Though many of us would be like Cain, we cannot get away from the fact that we are our brother's keeper, and that we have a great moral obligation to our neighbor. T. H. Green has said that the command, "Thou shalt love thy neighbor as thyself," varies, but the answer to the question, "Who is that neighbor?" varies. The answer to that question, we feel, must be answered by the individual himself, who in turn is responsible to Almighty God for his answer. For efficient social service, we must first understand it ourselves. Ellwood in his "Sociology and Modern Social Problems" says: "In higher education we must emphasize social science, because those who receive higher education become leaders of society, and they must understand the bearings of their work upon social welfare. They must know their duty as citizens, and understand how society may best be served. Our higher education must put to the front the ideal, not of individual power and success, but of social service, and this means that in addition to the technical education which the more highly educated are giving, there must be sufficient knowledge of social conditions and of the laws and principals of social progress given them to enable them to serve society rightly. Intelligent social service cannot exist without social knowledge." What applies to higher education, applies to any one who desires to serve society efficiently. We, as Luther Leaguers and followers of that One who did so much for the poor and the afflicted, should no more think of trying to render social service without first knowing society than we should try to live the Christian life without having accepted Christ as our personal Saviour. "We are living in a system, and to achieve right ends, we must understand that system. We must get down to fundamentals.' Many would postpone the social regeneration until a future era, which shall be inaugurated by the second coming of Christ, but this is only an attempt to shift the responsibility which means a lack of faith in the present power of Christ, and which paralyzes religious initiative. It ignores the revelation of God in the nineteen centuries of history. If we seek to christianize social life, we make ourselves the chief agent and beneficiary of the process. If the League or the Church truly desires to save social life, it must be content with inspiring a social movement with religious faith, and in attempting to control it for its own organization. If a man wants to give honest help, he must permeate his own being with the spirit of Jesus, and divest himself of the ecclesiastical point of view.

There will be a great social evangelization, consciously and unconsciously, and, as our influence counts for much, we can readily see that we shall play an important part in it, both as Leaguers and as individuals. Believers will win other believers. It always has been recognized that the creation of regenerated personalities pledged to righteousness as one of the most important services that the Church or League can render to social progress. Life is too short and eternity is too near for us to dissipate our usefulness and neglect our opportunities. We may not become as successful as Jane Addams, but "small service is true service," and in the meager way in which we may be permitted, let us do our best, and ours will be the reward. Let us not hold ourselves aloof from others, but rather let us regard every one as our neighbor, and act the part of the good Samaritan, and, above all, let us remember in the first place that intelligent social service cannot exist without social knowledge. Second, let us not attempt to shift the responsibility to a future era, but have faith in the present power of Christ; and, thirdly, let us remember that our greatest contribution is the gift of a regenerated personality. These principles may find complication in many ways which are subject to local conditions.

An excellent paper on "The Luther Leaguer and His Church" was given by Miss Bernice Schultz, of Lawrence, and the discussion was led by Rev. J. C. Jacoby, D. D., of Wellington. Miss Schultz said in part:

1. Let it not be one of shallow adverse criticism. The faults of the Church are not peculiar to it alone, but are the universally human foibles and failures that are to be found in any organization of society. The faults of our Church should be a call to us as faithful and loyal Lutherans to lend our heartiest support. Only by positive work in the Church do we own a right to criticism.

2. The Leaguer's attitude should be one of loyalty to his Church. True loyalty is not blind, nor narrow, nor intolerant, and sectarian loyalty may be a necessary step toward the higher and finer loyalty. Faithfulness to the small group leads up to loyalty for the world group.

3. Application.—The Leaguer who earns an honest right to criticism and who is loyal to his Church will necessarily have the passion for true service. The Leaguer must not forget, however, that the Luther League is not an end in itself, but merely a means.

We must therefore neglect no smallest or most trifling opportunity for service. We need to appreciate the vitality of service, no matter how commonplace.

Mr. Conrad Hoffman, general secretary of the Kansas University Y. M. C. A., then addressed the convention on the "Twentieth Century Opportunities for Service." He said in part:

The cry of today is for practical Christianity. We hear and read constantly of service, social and Christian. In a surprising way, our fiction of today centers around the religion of Christ. After nineteen centuries we seem to be just beginning to appreciate the significance of Christ's teachings and put them into practice. "Thou shalt love thy neighbor as thyself." We are beginning to recognize that our fellow men are brothers. We see it in factories, in legislation, in child welfare movements, in plans for settlement of international disputes by arbitration, in the Christian social service program. There is a vast difference between social service and Christian social service. Social service alone cannot pay for permanent results, for Christ said, "Man shall not live by bread alone." It is gratifying to note that these tendencies are wakening, bringing about the prohibition movement, and, above all, increased activity in missionary enterprises. However optimistic we may be, we are forced to recognize the rank injustice that is prevalent. We see the city's power, the injustice of the city's tenements. The discontent with life, evidenced by an increase in suicide and the rise of the Socialist party. Then, all emigrants come to our shores, and we must take care of them also. We must be more than the good Samaritan. We must remove the agencies which for passions of wealth forced injustice upon the unfortunate victims. That is the problem of Christianity today, to replace in the hearts of men the spirit of brotherly love of Christ, for the selfish lusts, just as Moses and the children of Israel were journeying to a Land of Promise. Have we the faith in the good of that land to invite, as Moses did, those with whom we meet, "Come thou with us, and we will do you good"? If that is the mission of the Leaguer, then rejoice in the Lord always, and again I say, rejoice!

The delegates then enjoyed a splendid sightseeing trip around Lawrence for two hours.

Sixth Session

Vespers at 7.45 were led by Rev. George S. Murphy, of St. Joseph Mo., followed by a violin solo by Miss Edith Hopkins, of Lawrence. The address of tne evening was given by Rev. Prof. H. T. Martin, dean of the preparatory department of Midland College, at Atchison. He spoke of the "Dynamic of the Luther Leaguer." He said in part:

Dynamic is from the Greek word dunamis, and means force or power. Pleasure and power are the two motives that inspire most of mankind. Judge Grosscup says that our great leaders of industry are not seeking money, but power, and that such a desire is laudable if power is wisely used.

Jesus says: "All power is given unto me in heaven and in earth."

1. The source of the Leaguer's power is Jesus Christ. Devotion to Him is the dynamic of our religion. Our service and sacrifice for fellow men is inspired by affection for Jesus Christ. We love because He first loved us.

2. The instrumental agent for our dynamic is the Holy Scriptures. It is the Word that is quick and powerful, the knowledge of which furnishes us with the attributes of power.

3. The conserver and promoter of our dynamic is the Church. It is the body of Christ, and in it we are knit into the vital relationship with Christ, the source of power.

4. The training school for power is the Luther League. Through the splendidly arranged topics we come to know and love our Church, gain ability and self expression, and prepare ourselves for future leadership in our community.

5. The object and aim of our dynamic is to serve our generation. No one can recall the wealthiest man of Germany, but every one knows Martin Luther, who gave so great service in the sixteenth century to his generation.

We do not care who was the greatest man in letters at the opening of the nineteenth century, but we do remember that Washington served his generation.

Let us hold the greatest confidence in our neighbor. Jesus selected an ignorant, unstable, swearing fisherman and called him Rock for three years, and he who was unstable became a rock.

Let us find our work, and do it with all our might. The Lord is calling Luther Leaguers to be deaconesses, to be ambassadors for the King, ministers of the glorious gospel of the blessed God. Where shall we find those who shall serve our generation unless we find them in the ranks of the Luther League? When the heavenly vision comes, say with Paul in the later years, "I was not disobedient unto the heavenly vision."

Miss Ruth Lamb, of Lawrence, then rendered a beautiful solo, which was followed by a short business meeting session.

Seventh Session

A Luther League demonstration meeting was held at 9 o'clock Friday morning, which was led by Miss Juanita Engle, of Abilene, followed by a business session.

A letter of greeting was received from the Conference of the Congregational Churches of Kansas, then in session at Lawrence, and a cordial reply was returned. That the Luther League of Kansas is alive to the benefits derived from the LUTHER LEAGUE REVIEW is evidenced by the fact that a magazine secretary, Miss Betty Brueser, of Kansas City, Mo., was appointed, whose duty is to keep a record of and increase the number of subscriptions to the LUTHER LEAGUE REVIEW. Miss Lena Hodson, of Atchison, was appointed superintendent of the Junior League work. A fine spirit of mutual helpfulness prevailed, and the officers feel that a solid foundation has been laid, and they expect substantial gains to be reported at the convention in 1915, to be held at Peabody, Kan., Rev. H. S. Lawrence, D.D., pastor.

Idleness is one of the greatest enemies of character. As some one has said, "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whomever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.—Dr. James Stalker.

Luther League Topics

Third Week After Trinity. June 28, 1914.

Claus Lauritz Clausen (Amer. Luth. Pioneer; Norwegian)

Isa. 26:1-7.

Daily Bible Readings.

Monday, June 22—Genesis 48:1-22.
Tuesday, June 23—Exod. 3:11-22.
Wednesday, June 24—I Sam. 2:18-36.
Thursday, June 25—Jere. 1:1-19.
Friday, June 26—John 1:35-51.
Saturday, June 27—Acts 15:24-41.
Sunday, June 28—Isa. 26:1-7.

Hints for Leaders.

Invocation by pastor. Music, vocal or instrumental. Hymn 34. Psalm 122 (responsively). Gloria Patri. Collect, "For Ministers of the Word" (Luther League Hymnal). Hymn 165 (tune Bullinger in Luther League Hymnal). Hymn 208 (all standing). Repeat the Creed and unite in the Lord's Prayer. Gather and give information on the Norwegian people and the territory they occupy. (No book equal to Norlie's.) Place on blackboard Norlie's chart, page 62. (1) Compare Eielsen's history and Claussen (paper brief). (2) Compare Rasmussen and Claussen (paper brief). (3) Get some teacher to discuss "Is Claussen the Pioneer of the Norwegian Church?" (4) "The Advent of the Norwegians in the United States" (paper). Music by the choir. (5) Give Claussen's life in the Army during Civil War." Close as in the Hymnal.

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Fourth Week After Trinity. July 5, 1914.

The Birth of the Nation

Ps 33:12; 147:12-20.

Daily Bible Readings.

Monday, June 29—Gen. 13:1-18.
Tuesday, June 30—Exod. 5:1-8.
Wednesday, July 1—Joshua 1:1-18.
Thursday, July 2—Isaiah 4:1-6.
Friday, July 3—Matthew 3:1-17.
Saturday, July 4—Rev. 1:1-20.
Sunday, July 5—Ps. 33:12; 147:12-20.

Hints for Leaders.

Song, "Battle Hymn of the Republic." Prayer. Scripture, Psalm 33:12, 147:12-20. Reading: Excerpts from Washington's Farewell Address or The Declaration of Independence. Hymn 135. Recitation: Lincoln's Gettysburg Address. Music. General discussion of topic. Causes: Historically, Religiously, Politically. Results. Hymn, "My Country 'Tis of Thee," 136. Prayer. Benediction.

(Topic reviewed by Rev. J. E. Zimmerman.)

We as a nation have just passed another milestone in our history. Her birthday, July 4, brings to our minds those great principles set forth in the Declaration of Independence, that "men are created free and equal," that is men, "they are endowed with certain inalienable rights," that "among these are life, liberty and the pursuit of happiness." When that great bell swung in the tower of Independence Hall in Philadelphia, July 4, 1776, it bore out upon the world the announcement that a new nation had sprung up, founded upon the principles taught by Christ as to the relation of man to man, and applying to government and society Christian principles. And not only was this nation founded upon Christian principles, but also upon faith in God to direct its growth and achievements, as we see in the concluding words of the Declaration of Independence: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge, etc."

How well did the founders of our nation perform the task entrusted to them! Well may we today rejoice and thank God for such men and their selfsacrificing devotion to their country and their Lord. But our patriotism today will amount to nothing and is an empty bubble if we do not maintain the principles for which they sacrificed and fought and prayed. The father of a small family at the outbreak of the Rebellion felt that he could not stay at home while his neighbors went to war. The boys agreed to take care of the place, and help mother while the father fought for the flag. Each did his part well. The boys' farming elicited the commendation of a passing gentleman, to whom one of them said: "Father's fighting, I'm digging and mother's praying." "Fighting, digging and praying!" cried the gentleman. "That's the patriotism that will bring the country out of her distress." May we not say that that is the patriotism that will keep the nation out of distress. Our greatest dangers lie within our own borders, yes, in the hearts of our own people. Lust, greed and the ungodly ambitions of men are gnawing at the very foundations of our nation, and if we would preserve it for our posterity we must fight and dig, using our God given implements, the Word and spirit coupled with prayer, for the guidance and strength and blessing of God in the performance of this work which He has entrusted to us.

As a League our first duty is to God, but He taught us to be subject also unto the powers that be, for they are ordained of God. True patriotism never conflicts with our duty to God; but, on the other hand, "no one can be consecrated to our country who is not consecrated to God." The best citizenship is Christian citizenship. Some one has truthfully said, "That man is far more truly patriotic who seeks to lead his fellow men to righteousness

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 43 by Luther League Review, Box 876, New York, N. Y.

than is the blatant boaster of his love of country whose personal influence destroys character, overturns righteousness and perverts justice."

Inasmuch as it is one of the aims of the Luther League to lead men to righteousness and to help our fellow Christians to a higher plane of living, as an organization we may be classed as truly patriotic. Let it be the earnest purpose of every individual member to be so classed. Then only will the League fulfil her mission.

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Fifth Week After Trinity. July 12, 1914.

Clean Living

Prov. 4:20-23; 20:9; Matt. 5:8; James 1:27.

Daily Bible Readings.

Monday, July 6—Phil. 4:8.
Tuesday, July 7—II Tim. 2:21-22.
Wednesday, July 8—Psalms 24:3-5.
Thursday, July 9—Heb. 9:13-14.
Friday, July 10—Mark 7:2-23.
Saturday, July 11—Matt. 5:21-6:18.
Sunday, July 12—Prov. 4:20-23; 20:9; Matt. 5:8; James 1:27.

Hints for Leaders.

Hymn 168. Prayer by pastor. Lesson text, Gal. 5:16-26 (read responsively).
Hymn 167. Leader's paper.
Short sentence prayers. (Call upon certain ones and leader close them.)
Short talks from various ones and verses read.
Verses given out in advance. Ps. 51:10; Ps. 73:1; Prov. 4:20-23; Prov. 20:9; Math. 5:8; Jas. 1:27; Eph. 5:5; Ex. 36:25-26.
Special music. Announcements. Hymn (Luther League Rally Hymn). Lord's Prayer and Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

It is sometimes forgotten, in this philanthropic age, that there is something more to practical religion than the doing of benevolent and kindly deeds. It is not uncommon for men to quote the first half of our scripture reference from James and pass over the second: "To keep himself unspotted from the world" is just as much a mark of true and pure religion as "To visit the fatherless and widows in their affliction."

The church has always insisted upon clean living and we do well in our Luther League to ponder carefully the things taught us with regard to it in our lesson from Proverbs. The passage gives us the picture of a young traveler, as he starts out upon life's journey, being urged to listen to the voice of the wise. We would all live better if we would heed the words of him who speaks to us in these verses as a wise father, who desires that his sons and daughters live clean and useful lives. Let us follow the verses.

1. *Keep thy heart with all diligence.* The entire verse is "keep thy heart with all diligence for out of it are the issues of life." The physical heart is the center of our body life. When the heart performs its function, pumping the blood out through the arteries, then the body is alive and ready for action. So in a moral and spiritual sense the heart is the fountain of life. "As a man thinketh in his heart so is he." "Out of the heart are the issues of life." Therefore the heart must be pure and filled with the rich blood of true motives if the life is to be right. For clean living we need first of all a pure heart.

2. *Guard your lips.* "Put away from thee a forward mouth and perverse lips put far from thee." So says the wise man of our scripture, and it is good advice. The young traveler must take care of his speech. Next in importance to keeping the heart is the guarding of our lips. Impudent speech, careless speech, and unclean speech destroy oftimes one's own chances, and many times work the hurt of others. James spoke wisely when he warned of the great harm that an unguarded tongue may do. A life is not clean if it is not clean in speech.

3. *Let thine eye be single.* "Let thine eyes look right on, and let thine eyelids look straight before thee."

This means two things: singleness of purpose and concentration. A double minded man is unstable in his ways. To make the most of right living, to live a clean life, one cannot have two standards of conduct, one for public and a private standard. We must have before us the right and keep our eyes on that. Then, too, there must be concentration of our faculties on the work we have in hand. Concentration is one of the great secrets of success.

4. *Keep your feet on the right path.* "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil."

In walking the way of a true and upright life, our feet must follow in right paths. There are many pathways stretching out before our feet inviting us to walk in them. If we would walk safely and come to our destination we must ponder the path of our feet. God has given us a blessed guide in this matter; it is the Bible, which shall be a light unto our feet. Let us walk in the path it directs and we will never come to harm.

Young Leaguers, it is a well known fact that if we want those things that are worth while

we must go after them in earnest. So with a clean life it will not just happen. We must determine with God's help and guidance so to live and then it will be accomplished, and only then.

SUGGESTED QUESTIONS.

1. Can a man live a clean life without being a temperance man?

2. What is the greatest help to clean living?

3. What advantage is there in clean living from a worldly standpoint?

4. Can a man be a Christian and not live clean?

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Sixth Week After Trinity. July 19, 1914.

How Shall I Have a Good Time? or Our Young People and Their Amusements

I Cor. 10:23-33.

DAILY BIBLE READINGS.

Monday, July 13—Gen. 6:1-8.
Tuesday, July 14—Deut. 8:1-20.
Wednesday, July 15—Prov. 31:10-31.
Thursday, July 16—Eccles. 2:1-26.
Friday, July 17—Luke 14:16-24.
Saturday, July 18—James 5:1-20.
Sunday, July 19—I Cor. 10:23-33.

HINTS FOR LEADERS.

Opening Hymn 33. Hymn (selected by some one present). Prayer. Hymn 37.

Scripture lesson I Cor. 10:23-33.

References read: Rom. 14:16-18; I Cor. 6:15-19; I John 2:15-17; Eph. 2:1-3; Eph. 5:6-8; Titus 2:11-12; Titus; James 4:5-12; James 5:5-6; James 5:19-20; Ps. 34:13-17; Job 31:24-31; I Pet. 4:7; Ps. 34:13-18.

Special solo. Paper by leader. Hymn 52.

Short talks by members. Closing hymn, 54. Closing benediction.

(Topic reviewed by Rev. W. L. Heuser.)

In the life of every Christian, there arise perplexing questions concerning Christian conduct, about which it is more or less difficult to determine what is right and permissible. And often there is such a diversity of opinion about these vexed questions, that we are more perplexed than ever when we seek for guidance and direction from others. The word of God lays down no hard and fast rules to meet every emergency and condition of life. It gives certain great principles of living and we must make the practical application to questions of conduct as they arise.

The amusement question is one which the church has continually to meet. What shall be our attitude toward amusements? Where shall we draw the line between those which are permissible and those which are not? The answers to these questions have varied greatly. The time was when an austere spirit prevailed in a large part of the Christian Church, and when it frowned upon almost all forms of amusement and recreation, and set the seal of its condemnation upon those who indulge in merry-making.

Today, in the reaction against the puritanic moroseness of former days, we have perhaps gone to the other extreme; and fail to discriminate properly against some forms of amusement whose tendency is toward evil. Our liberty has become license. These are some tests to be applied to all our amusements and as they are met we are enabled, in large measure, to decide with regard to what is right.

1. *It is moral?* This is the very first question to be asked. No one will question what must be the attitude of the Christian toward amusements that lie wholly in the realm of evil. We must carefully avoid that which is evil.

There are, however, some that seem to lie, as it were, on the borderland between good and evil, about which there is honest divergence of opinion, and of which many will sincerely ask, "What is the harm?" I would say in the first place that where conscience is in doubt about the propriety of any course or action, conscience ought to have the benefit of the doubt. Even though the thing proposed might not be wrong in itself, if our conscience hesitates to approve it, it is safer to abstain.

But let us apply one or two tests to those amusements which may be fairly classed as doubtful. Practically two principles may cover the case. Any form of amusement in which gambling is, even remotely an element, is pernicious. Again, the element of unclean thought, even in the slightest degree, is sufficient to call for the danger signal over any amusement.

2. Closely related to the question we have been discussing is another. *"What is its effect on the spiritual life?"* Does it help one to be a better, a truer, a more loyal Christian? Whatever tends to develop and strengthen the spiritual life is to be commended. And whatever tends to mar or injure the spiritual life, to lessen our faithfulness to Christian duty, or to decrease our love for God's word and His church should be avoided. Some sixty years ago, Jenny Lind, the "Swedish Nightingale," was the most celebrated singer in the world. Her wonderful voice thrilled all who heard her, and attracted immense audiences wherever she sang. How great was the surprise when she forsook the stage at the very

height of her fame. Once when she was asked the question, "Why did you leave the stage?" she looked up from her Bible which she was reading and said: "Because it took my thoughts from the things of the beyond—the things of the hereafter—the things of the soul."

Whatever takes our thoughts away from the things that are spiritual, the things that are real, the things that are enduring, the things that are satisfying, we dare not indulge in.

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Seventh Week After Trinity. July 26, 1914.

Purpose the Backbone of Character

I Kings 19:9-14; Dan. 1:8-16.

DAILY BIBLE READINGS.

Monday, July 20—Gen. 41:37-45.
Tuesday, July 21—Judges 8:18-35.
Wednesday, July 22—II Sam. 23:1-5.
Thursday, July 23—Isaiah 57:1-21.
Friday, July 24—Matt. 11:1-15.
Saturday, July 25—Acts 9:1-9.
Sunday, July 26—I Kings 19:9-14; Dan. 1:8-16.

HINTS FOR LEADERS.

Hymn. Psalm 112 (read responsively). Prayer. Hymn.
Scripture lesson, I King 19:9-14 (read by leader). Dan. 1:8-16 (read responsively).
Synopsis of the topic, by the pastor.
Questions for remarks by different ones previously appointed. (1) What relation has character to destiny? (2) How to obtain true character? (3) What is your purpose in life?
Hymn. Announcement. Closing service.
(Topic reviewed by Rev. Paul W. Koller.)

The two men spoken of in our scripture lessons were both strong and noble characters. We do not have to follow their lives very far to be convinced that the secret of their efficient service for God is in the fact that they were men of a mighty *purpose*.

What they set out to do they did in spite of danger and fierce opposition. They illustrated what our topic states, that "Purpose is the backbone of character."

1. *Every true life must have a purpose.* We do not dare to live without a purpose, some clear intention toward which the energies and thought of our life is bent. A true life clusters about a well defined purpose, and such a life is invincible and immortal. A life without a purpose is like a ship without a rudder.

Life is like a loom: God puts in the warp of circumstances, privileges and abilities; daily duty is the shuttle, which flying back and forth weaves the thread of purpose into the web of character and worthy accomplishment. Chief Justice Chase, at a Virginia railroad station, was told that the patriot Patrick Henry was born there. The Chief Justice remarked, "What mountains! What air! What loftiness! No wonder Patrick Henry was born here." A bystander remarked quietly but meaningly, "Yet there was only one Patrick Henry born here." It was not the mountains or the air that made the great patriot, but the spirit in his heart and the lofty purpose in his breast. We are all skilful in tracing back great lives to imagined sources of opportunity and environment. Environment never yet made a great or noble man or woman without the might of a great purpose.

2. *Purpose is the distinguishing mark of manhood.* It brings humanity into contact with the divine. Ask a rock: "What dost thou here?" If it could speak it would answer that it was brought here by agencies over which it had no control. It had no guiding purpose. The flood carried it or the earthquake flung it where it lies. There are men and women who could give you no better answer than the rock. They are not masters of themselves, but creatures carried along with the tide, or blown about by every wind that strikes them. True men and women on the other hand have great purposes in their hearts and live in accordance with them. This marks them in God's sight as worthy of the image of God in which man was made.

3. *Purpose is the measure of value for a life.* Wealth, culture, opportunity and learning are all worthless unless directed by a noble purpose to some useful end. A single dollar wedded to a noble purpose is more than an idle fortune. The two mites of the poor widow were to Christ more than the gifts of the rich, because they spoke of the purpose to do her best.

There is great cheer here for every humble servant of God—what we have and what we do is wonderfully precious in God's sight when linked with the power of a great purpose to do our best for God and those about us.

"Character is purpose crystallized; success is purpose loyally obeyed; achievement is purpose bearing fruit."

QUESTIONS.

1. Can we live without a purpose?
2. What is the danger of not having a great purpose?
3. What evidence have we of the fact that Daniel was guided by a noble purpose?
4. Whose help do we need to live according to our purposes?

Baltimore the Convention City

BY CARL M. DISTLER.

IMPORTANT events occurring in the history of the city of Baltimore have served to keep her prominently before the eyes of the world. To her fell the honor of saving the nation in the War of 1812 after the ignominious defeat of the Federal troops and the vandalistic burning of the national capital by the British, by checking their victorious onward march, and compelling the invaders to beat a hasty and inglorious retreat. As if the glory arising from this achievement were not sufficient, one of her loyal sons, Francis Scott Key, added immortality to her fame when during the struggle itself his pen composed those never to be forgotten lines of what has since become the national anthem—"The Star Spangled Banner." Her's, also, was the harbor from which sailed the now famous fleet of "Clipper" boats, so destructive of and devastating to the commerce of Great Britain during the war with that country. The illumination of the mighty tongues of flame which, but a decade ago, ravenously ate their way through the heart of her business district was but typical of that greater illumination which her courage and indomitable zeal reflected once again, when, without murmur or despair, she quietly, but withal rapidly and unflinchingly, rose over the crumbling and blackened ruins to a newer and grander life. Her's has been the home of many prominent in the history of the country. And throughout all of her existence she has ever kept her place as the mighty leader of the great South. Fitting it is, therefore, that to her should the attention of her sister cities be given as she stands ready and waiting to welcome into her midst the delegates to the coming convention of the Luther League of America.

These visitors have a right to expect that a city whose history begins with the early Colonial days and which has steadily kept pace with the onward march of progress will present many places of interest for their edification and entertainment. And, indeed, so will it be found. As one walks through the business district, teeming with life and throbbing with the varied activities of the day, the realization that a large proportion of the buildings to be seen on every side have been reared within the last ten years after the mighty conflagration of 1904 will bring a thrill of pride for the unconquerable spirit that ever characterizes the true American, while the few buildings, such as the banking establishment of Alexander Brown & Sons, and the Safe Deposit and Trust Company, will be viewed with extraordinary interest. In the very heart of the business district and lying next to one another will be seen three large public buildings, each occupying an entire city block and conspicuous for their architectural effects, namely, the City Hall, with its grand dome pointing magnificently toward the heavens, and having many things of historic interest in its library; the Post Office, within whose walls are also located the rooms of the Federal Courts for the District of Maryland, and the stately Court House, erected at a cost of over $3,000,000, and without a peer among buildings of its kind in the whole country, the walls of many of its rooms and corridors being adorned by striking mural paintings from the brushes of some of the foremost American artists. A few blocks away the new United States Custom House adds charm and beauty to the neighborhood. However, a visit to the business and shopping district with the many department stores and edifices of various kinds would not be complete unless it also included a trip through Lexington Market, unique in its way, where delicacies and foods of many kinds are temptingly exhibited from the various stalls.

Known, also, far and wide, for its many monuments and statues, the visitor is at once struck by the beauty and numbers of these as they are seen in all portions of the city and its parks. Towering magnificently skyward in the center of the city is the beautiful Washington Monument, the first to be erected by any city in honor of the "Father of Our Country." From its top, one hundred and eighty feet above the ground, an excellent view of the city and vicinity can be obtained.

As the visitor leaves the monument, he finds himself in the midst of one of the most artistic and beautiful residential districts of America—the justly celebrated and aristocratic Mount Vernon and Washington Squares with their many statues and fountains, surrounded by the palatial homes of some of the leading citizens of the city. To the east is

the Peabody Institute, Library and Gallery of Statuary and Paintings, well worth a visit, and to the south of the Monument is the Walter's Art Gallery, where art productions of untold beauty and value, said to constitute the "finest private art collection in the world," may be viewed. Nor will the visitor, it matters not from what city, be disappointed by an inspection of the newer residential sections in the northern part of the city, especially along Charles street and the Boulevard, Eutaw place and Mount Royal avenue, where the marble structure of the Maryland Institute will attract instant attention, while a trip through the residential suburbs, notably, Roland Park, Guilford, Mount Washington, Walbrook and adjoining developments, and Catonsville, will bring the unanimous conclusion that the variety and beauty of the homes combined with the quiet and beauty of the natural surroundings make these the garden spots not only of the State, but also of the country.

In the educational world, as well, there are many institutions located in or near Baltimore which will repay a visit. Among the many private and public schools that throng the city the high schools for girls, the City College and the Polytechnic Institute for boys, the University of Maryland, with its medical and law schools, Goucher College, one of the foremost colleges for the higher education of women in the country, and the Johns Hopkins University, famous both at home and abroad, stand out pre-eminently, the last named being without an equal in its post-graduate work in America. Especially attractive are the new grounds of this great institution, now in the course of development and situated in one of the most beautiful parts of the city. Nor does the medical institution connected with the university and situated near the hospital of the same name do aught but add to its lustre and fame.

As might be supposed, many hospitals abound in the city, the most imposing and probably the best known being the Johns Hopkins Hospital, which, together with some of its associated institutions, through the work of some of the most foremost medical men and surgeons in the world, has placed humanity under obligations which it can never repay. And yet, imposing as the buildings of the hospital may appear, and noteworthy though the work of its leaders may be, the visitor will probably linger longest before the marble statue of the "Divine Healer of Men" as it stands just within the main entrance of the hospital and lovingly contemplate Him before whose power and work that of men is as nought and whose life was spent in healing the body and the soul.

After a period thus spent in seeing the various sights of Baltimore, it will be with pleasure that the steps will enter one of the many public parks or squares scattered throughout the city. In the east will be found Patterson Park, where the breastworks thrown up in 1814 to repell the invaders and behind which thousands of citizen-soldiers awaited the advance of the enemy can still be seen, in the northeast Clifton Park, in the south and southwest Carroll, Riverside and Federal Hill parks, the last-named affording an excellent place from which to view the upper harbor and the piers, in the north, Wyman's Park, and many others that might be named, to say nothing of the beautiful squares that afford such delightful breathing spots throughout the city. But, standing supreme among them all is Druid Hill Park, containing over seven hundred acres of natural woodland and velvety green lawns, where one can walk miles upon miles along winding and scenic roads and commune with Him whose hand is manifest on every side. The zoo, the museum and the conservatory will also interest visitors to the park. Nor can that spot, so filled with historic memories and but recently turned over to the city by the Federal authorities, be passed by, venerable Fort McHenry, whose usefulness as a governmental post may be finished but whose name shall never be forgotten so long as the Star Spangled Banner floats "o'er the land of the free and the home of the brave!" Situated on a spur of land jutting into the Patapsco River, surrounded on three sides by the water, the Fort allows a fine opportunity to view the shipping of the harbor, the huge grain elevators and many other things of interest, while far down the river, almost at its mouth can be discerned the outlines of Fort Carroll, built on an island in the center of the river, and farther down still can be seen the flags denoting the locations of Forts Armistead and Howard. A curling column of smoke in the distance at once locates Sparrow's Point, one of the leading steel manufacturing centers of the world, and ever and anon the red glare of the molten

(*Continued on page* 36.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
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Editorial

In sending greetings to the Luther Leaguers of Canada recently, President Stoever said: "In these days of progressive views and advanced thinking it is important that every one of us be fully grounded in the faith, able at all times to give a reason for the hope that is within us, and ready to stand up for that which is right, no matter what arguments are presented or by whom; and therefore every opportunity in the line of education and information should be gladly sought and appropriated. The press of today is flooding the country with light and enticing literature, the reading of which unsettles one's mind, and often his faith, so that care should be taken in our course of reading and of investigation. There are publishing houses in this country which are issuing good literature, the very best, and their announcements should be studied with care before purchasing or reading books. But we, as loyal Lutherans, should read our own literature—our Church papers, the books and pamphlets issued by our Church publishing houses and the reading course and publications of the Luther League of America, for thereby we keep ourselves in touch with that which our Church is doing, and we read the books which are helpful. Above all things, we must not forget that the Bible is the root of all principle and of all education. It is the mightiest factor in a man's life, and the young people of today are missing an opportunity in neglecting the careful reading and study of this great Book. They will soon be the men and women of tomorrow, who will govern and direct the affairs of the Church, as well as of the State, and if there is a good heart, with strong principle and education founded upon religious instruction and a brave Christian life, we need not fear for our Church nor for our country. May God help you, individually and collectively, to take a stand for the right, to be strong in faith, to be fearless in action, and to be earnest in the service of the Master.

Common sense is often as rare as it is valuable. This age demands the exercise of common sense. Frequently the demand seems larger than the supply. One feels often as though this was a monopoly beyond the reach of trust legislation. At a fire, for example, common sense is an asset. Efficient and considerate work here may save property, prevent theft, and while eliminating ludicrous blunders it may reduce the commercial loss. Thus, too, many men, sufficiently active and energetic, nevertheless, need this saving virtue to make them thoroughly competent. Such men observe and perform the ordinary requirements. Beyond this, upon their efforts they put a period; and they would scarcely be called doers. The doer does what is required.

In practice he keeps and he obeys every requirement to accomplish a given result. The achievement carries with it something more than the imprint of one who merely performs a given task. Following the dictates of that faculty so invaluable to its possessor, it is felt, that in attaining the result, this man is a factor totally indispensible. Into the methods and means by which the thing has been done he has put a subtile quality that is the man himself. The thing he has added to the performance of duty is common sense. It is exactly of this quality, so prized among men of affairs in business life, the Church so often stands sorely in need. Theory is beautiful as a rainbow, but in many instances it vanishes, just as the fabled gold at the end of the rainbow is almost within reach. The rainbow chasers in much of our Church work should be displaced for the doers. It is the rare faculty of common sense, the executive work of the Church that prevents her reaping this benefit in her administration.

Faith in Christ transforms all the relations of life. The fourth Commandment has a new and added meaning, both for parents and children. The old paternal severity has been softened. Filial obedience and honor has acquired importance. Marital fidelity has taken on a purified and sweeter relation for Christians. Education has felt its touch. Labor has been dignified. It has imparted meaning to the phrase, the brotherhood of man, and all men realize in Christ the bonds of a true brotherhood. Charity for the poor has increased, and for the oppressed and the sick relief has been instituted in numerous ways. Cruelty and pollution has been denounced. Instead of corruption, righteousness, purity, truth and love have been inculcated. Faith in Christ has been an unseen but real power in human life and history.

Between a seed of wheat and a grain of sand there is a great difference. So self-evident is this it seems foolish to mention it, but remember this self-evident difference explains many things. The wheat and the sand may be very much like each other in outward appearance. The significance lies in the fact that the seed is not lifeless. The sower does not scatter lifeless sand, but seed upon the ground for a harvest. The word of God is seed eternal, and the power of the Holy Spirit in the Word gives efficacy to preaching. Therefore, through the "foolishness of preaching," the kingdom grows and the Church multiplies. So the work of the preacher seems to one who has known and observed the life-power of a seed like the difference between a seed of wheat and a grain of sand. It brings forth its fruit, whether a Paul plant or an Appolos water, and the Word of God to which is inseparately added the life-giving power of the Spirit increases unto harvest.

Today there are many who content themselves with forms which weary the soul and partake of the husks. They select other pathways than the road trodden by the meek and lowly Jesus. There are other doctrines that attract, and they despise the preaching of the Gospel. They trust in human teachings, and they do not trust in Christ's atoning blood. Are they not fools and slow of heart? We can not afford to be satisfied either with a mere lip confession of sin. As Lutherans we dare not forget that only he who knows the plowshare of the law is ready for the mellowing dews of the Gospel. We need to stand by the Gospel to know the joys of Christ's grace; and by grace through faith to experience the riches we obtain through Christ's atonement. Men may assume they are wiser than Christ. But then—suppose—yes, suppose that men are wrong and Christ is right. Surely faith in Christ saves us from the surprise that avails those who trust to men and themselves at the latter day.

The Ministry of the Word

A wide and tempting field here opens before us—the gospel ministry! It is a theme worthy the pen of an angel—office, highest of all upon earth; with duties, prerogatives, re-

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sponsibilities, trials, encouragements, rewards, all linking it with the life of its divine Author, and reaching over into eternity. Having occasion to show proof of his assertion, that the righteousness of faith is not dependent on a long and difficult search, but it is near every man and is within his power to attain, Paul, in his argument, comes to speak of the Christian ministry. He touches: First, its necessity; second, its dignity; third, its universality; and fourth, its results.

The instrumentality of the Christian ministry is recognized. The office of the ministry is described and glorified. In this office some have been obedient and others have been disobedient. The object of preaching was to save souls. The effect of gospel preaching was to awaken faith in the hearers which showed result in salvation. "The publication of the gospel produces belief in it." This is a great point in modern missions that by the foolishness of preaching men are converted to Christ.

Let us note by referring to Article Five of the Augsburg Confession these two points:

1. God instituted the office of the Christian ministry.

2. The aim and chief business of the Christian ministry is to preach the gospel, administer the sacraments, and exercise Church discipline.

Today there is a call for young men to enter the ministry of the Lutheran Church. Let them consider this thoroughly. It is time to think along this line of the Church's need, and a corresponding action to help relieve this pressing need of the Church.

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Our Churches and Institutions

In Some of Our Large Cities

Philadelphia.

—Mt. Airy Theological Seminary celebrated its semi-centennial anniversary on May 26.

Baltimore.

—Rev. G. Albert Getty, pastor of St. John's Church, Baltimore, Md., has been elected president of the Board of Managers of the Inner Mission Society of the Lutheran Church of Baltimore and vicinity.

—St. Paul's Church celebrated the seventeenth anniversary of its pastor, the Rev. P. A. Heilman, D.D., May 3, by raising enough money to pay off the $4,000 mortgage.

—St. Mark's Church, May 17, celebrated the twentieth anniversary of the pastorate of Dr. Dunbar.

St. Paul.

—The Church of the Reformation, Rev. George H. Schnur, pastor, consecrated its new church building on Sunday, May 24, at three o'clock. An imposing ceremony marked the festival occasion, and services incident thereto were held throughout the week. A handsome souvenir booklet containing the order of service was issued.

Omaha.

—Rev. O. D. Baltzly, D.D., pastor of Kuntze Memorial, on April 26 confirmed the thousandth member since assuming the pastorate three years ago.

Dayton.

—Rev. J. Edward Harms, of St. Matthew's Church, York, Pa., has been called to the pastorate of the First Church, this city, to succeed Rev. D. Frank Garland, D.D., now Director of Welfare for the city.

General.

—Rev. O. J. Johnson was inaugurated president of Gustavus Adolphus College, St. Peter, Minn., May 27. The treasurer of the college has announced that sufficient money has been received to make sure the endowment of $250,000.

—The Second Church, West Sandlake, N. Y., celebrated its seventy-fifth anniversary May 10. Rev. George H. Kling is the pastor.

—Rev. Dr. Jeremiah Zimmerman writes from Jerusalem that he had the unusual privilege of entering the mosque at Hebron and seeing the tombs of Abraham, Sarah and Isaac. Only a few non-moslems have ever been admitted. Through the favor of the Sultan and the American Ambassador at Constantinople, Dr. Zimmerman was admitted.

—Mrs. Margaret Bauslin, aged eighty-four, the venerable mother of Prof. D. H. Bauslin, D.D., of Wittenburg Seminary, died at her home in Peabody, Kansas, Saturday, May 2.

—In a recent canvass by the Public Ledger, Philadelphia, Judge Endlich, of Reading, received by far the largest number of votes cast for any candidate for the Supreme Court of Pennsylvania. This canvass strongly indicates Judge Endlich's success in the campaign.

—After serving in the Lutheran ministry for fifty years, Rev. J. J. Kerr has resigned the pastorate of St. Paul's Church, Newville, Pa., and will retire from active work.

—The mission church at Belen, New Mexico, Rev. J. A. M. Ziegler, D.D., pastor, at Easter contributed $700 to a fund for its pastor's residence. Recently a contribution of $500 was made by the members of the church's sinking fund.

—Mr. W. J. Dozer was consecrated to the office of teaching and missionary deacon by the First Lutheran Church, Ashtabula, Ohio, on April 23.

—The Wernle Orphans' Home at Richmond, Ind., belonging to the Ohio Joint Synod, will receive $4,000 from the estate of Miss Lucinda Flohr, of New Springfield, Ohio.

—The Luther College Concert Band and chorus from Decorah, Iowa, under their leader, Prof. Carlo Sperati, on their way to Norway to partake in the centennial jubilee of the independence of that country, gave their farewell concert before an enthusiastic audience of 1,800 people in Academy of Music, Brooklyn, New York, May 4.

At their farewell concert in Decorah the mayor on behalf of the citizens presented the band with ten new fifty dollar bills as a mark of appreciation of what they have done for the musical life of the city. The management of the Panama Exposition has invited the band to play at the exposition next summer.

St. Paul.

—Rev. George H. Schnur, now pastor of the Church of the Reformation, has accepted a call to the church at Zelienople.

—Miss Faith Schnur, daughter of Rev. and Mrs. George H. Schnur, will be married to Mr. Walter Ferdinand Erickson on June 17, in the Church of the Reformation.

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New York State League

(*Continued from page* 18.)

sand dollars for an automobile who would be struck as by lightning if they were asked to contribute ten dollars to missions. What's the matter? Well it does not make so much difference what the matter is. Personally I am convinced of this: That if Christian people would study their Bible with the spirit that Luther studied his, that if we had in our Christian homes an altar of prayer such as Luther had, that if we had in our hearts the spirit of faith that Luther had, the lack of spirituality which confronts us today in so many ways would flee as the shades of night flee from the approach of the rising sun. Our whole social order needs Christianizing. Luther was not only a Christian in name, he was a Christian in spirit. In the task of Chrstianizing the social order of the world already taken for Christ, the twentieth century church needs to conserve the spirit of Luther, which was the spirit of the Master.

Finally, if we had the full measure of the spirit of Luther in our century, we would do more for the extension of the gospel, the evangelization of the world. Not that Luther was a missionary enthusiast in his day. He had other problems to solve, other battles to fight, which were fundamental to the very existence of the Apostolic Church. Luther, however, had the spirit of a missionary enthusiast. He had a burning love for the Kingdom. If living in our day we believe he would be a great missionary enthusiast. If we of this twentieth century would throw our heart, mind, soul and strength into the work of the Kingdom as did Luther, if we were willing to give the thought and time, willing to suffer and sacrifice as was he that the Master might be honored by all men, the world would be won for Jesus Christ within the next twenty-five years. God give our twentieth century a missionary spirit commensurate with the spirit of Luther. God help us as Luther Leaguers to rise to the exalted privilege which is ours, to make our beloved Lutheran Church the priceless blessing it would be to the world if it possessed a full measure of the spirit of Luther.

On request, the report of the credential committee was read, showing an increase of attendance—delegates, 75; visitors, 25.

The final report of the nominating committee was read, showing changes in the first two offices—for president, Mr. Louis A. Wilke, North Tonawanda; corresponding secretary, Mr. J. Howard Hahn, Albany.

On motion, the secretary was authorized to cast a unanimous ballot for the ticket as presented by the nominating committee.

Mr. Wilke, the president-elect, was escorted to the chair.

Moved and seconded: In event of failure to procure sufficient number of subscribers to REVIEW, that we have the reports of the statistical secretary and reports and resolutions committee printed. Carried.

The minutes of this session were read and on motion adopted.

After singing the hymn "My Soul, Be on Thy Guard" this session adjourned with prayer and benediction by Rev. Graun, of Albany.

Sixth Session

The sixth session opened at eight o'clock on Thursday evening, May 28, with the hymn "More Love to Thee, O Christ." The services were conducted by Rev. Graves. The hymn "A Mighty Stronghold Is Our God" followed the responsive reading of Psalm No. 46. After the Scripture reading by Rev. A. J. Traver, there was an anthem by the choir.

Rev. Graun led in prayer, followed by a solo by Miss MacGregor. After singing "My Country, 'Tis of Thee," the address of the evening, "The Ninety-five Theses in the Light of the Twentieth Century," was presented by Mr. E. August Miller, of Philadelphia.

There was an anthem rendered by the choir during the offertory, after which all joined in the rally hymn, "O Christians, Leagued Together."

In the absence of the president, Mr. William Eck presented the resolution of the afternoon, giving a vote of thanks to all those who helped to make this convention a success. Mr. Eck then declared the 1914 convention adjourned to meet in 1915. The convention closed with prayer and benediction by Rev. Graun.

Baltimore the Convention City

(*Continued from page* 31.)

slag can be seen. As one reclines on the grassy mounds of the Fort, beneath the guns of former days, and sees the ships busily passing along the placid surface of the river, from the fretful laboring of the motor boats to the more stately passage of the excursion boats and the ocean liners, with the bustle and industry manifested on every hand in the industrial world on the sides of the river and harbor, hard it is to realize that the noise and bustle of a century ago were caused by the ruthless hand of war, and a thrill of reverent respect fills the soul in honor of those who made possible the nation of today, and the head is solemnly bared beneath the flag that symbolizes the unity of the people.

But, time passes and the visitor regretfully leaves the shady quietness of this former protector to complete the tour of inspection and investigation of the many buildings, public and private, the various libraries and churches of every denomination, many remarkable for their beauty and costliness, and countless other objects of interest that the city contains, regretfully realizing that the days alloted to the Convention are not sufficient to enable him to see all that the Monumental City and the City of Churches has to offer.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 14

From March 31 to June 1, 1914.

GENERAL FUND.

New York State League	$66.94
Connecticut State League, 1914	25.00
St. Mark's L. L., Washington, D. C.	3.00
Total for April and May	$94.94
Previously reported	1,691.51
Total receipts	$1,786.45
Total disbursements	1,779.71
Balance on hand	$6.74

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.

Chicago, Ill., June 4, 1914.

Please send reports of your conventions to the Review.

The Review would like to report all conventions, State and district. It can print these reports only if some one interested takes the time and puts forth the effort required to write up the report and send it in. It is not sufficient, or in any way satisfactory, to send a copy of the program merely. From a program the news editor can do nothing better than write out a copy of the titles of subjects scheduled for discussion. Sometimes the program is not followed exactly and then such a "report" isn't a report. It is merely a statement, which may or may not be true. For this reason the news editor has discontinued efforts to write "reports" of conventions from programs. Officers of State and district leagues should see to it that some person with at least a degree of aptness for such work is appointed to report the convention to the Review.

NEW YORK

New York City District.

—The annual meeting of the Luther League of Holy Trinity Church, Rev. Charles J. Smith, pastor, was held Tuesday evening, May 12. Election of officers resulted as follows: President, Assistant Pastor Clarence E. Krumbholz; vice-president, Adolph Stephan; recording secretary, Wendell Bieser; corresponding secretary, Miss Bertha Kress; treasurer, Miss Elsie Schachtel. This meeting marked the close of a successful campaign for new members, in which two groups, into which the Leaguers have been divided for the purpose, strove in friendly rivalry. The group which lost the contest provided refreshments for the meeting.

—The New York City District League will hold its annual outing at the Wartburg Orphans' Farm School, Mt. Vernon, on Saturday afternoon, June 20. The usual business meeting will be held at half past two o'clock and time will be allowed for recreation. Supper will be served and the delegates and visitors will make a donation of money to the Farm School's treasury.

Brooklyn District.

—On Monday evening, April 20, the District Luther League of Brooklyn held its regular meeting in St. Luke's Parish House on Washington avenue. The Rev. E. A. Trabert presented the subject "Luther League Ideals." The next convention of the District League will be held the afternoon and evening of June 27, in the Church of the Messiah, Greenpoint. A very fine program is promised.

Rhinebeck District.

—The thirty-seventh convention of the Rhinebeck District Luther League was held May 12, 1914, in the Church of the Redeemer, Kingston. At the first session the Rev. Walter Miller, of Rhinebeck, conducted devotional service.

Mayor Palmer Canfield, Jr., of Kingston, made an address of welcome.

The greetings of the church were delivered by the Hon. Frederick Stephan, Jr.

The response was made by A. Parker Boice, of Germantown.

The president, Geo. L. Snyder, of Kingston, delivered an address.

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Through the pastor, the Christian Endeavor Society of St. Paul's Church, Churchtown, made application for membership in the District League and was accepted.

The Rev. W. E. Traver, of Germantown, who was a delegate from the district to the State convention made a report.

After adjournment at 12 o'clock the delegates were entertained at dinner by the ladies of the church and the members of the local society.

At the second session the devotional service was conducted by the Rev. S. Hentz, of Saugerties.

The Ellenville League extended an invitation to the District League to hold the next convention in their church. As the first convention of the Rhinebeck District League was said to have been held at Rhinebeck June 25, 1890, and Rhinebeck also extended an invitation for the next convention. This invitation was accepted and an anniversary observance will be planned for that event.

The Rev. Walter Miller, of Rhinebeck, delivered an excellent paper on "The Unutilized Forces in Our Church."

The discussion was opened by the Rev. C. A. Schroeder, of Ellenville. An inspiring paper, "A United Lutheranism in America," was read by the Rev. G. M. Ketner, of West Camp. He spoke of the four different synods in the Hudson Valley and of what a power they would be if united. The discussion was opened by the Rev. C. E. Hipsley, of Red Hook.

The Rev. Howard E. Snyder, of Kingston, presented a paper, "The Future Possibilities of the Lutheran Church in the Hudson River Valley." He sketched the history of the church and revealed the trials as well as the successes of Lutheranism in the valley. He pointed out the

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things that had prevented the church from making the progress it should have made. He said: "Had the Lutheran Church conserved her people as well as the Roman Catholic Church has conserved hers, it would have been today the strongest in America, and instead of having four million members, it would have had fifteen million." Part of his address was an appeal for the wiping away of the synodical lines and the establishment of one instead of the four synods now in the Hudson Valley. He pointed out that under the present system both time and money are wasted in duplicate effort.

The discussion was opened by the Rev. H. D. Shimer, of Hudson.

The nominating committee submitted the names of candidates and the result of the election was as follows: President, Geo. L. Snyder, Kingston; first vice-president, James L. Reynolds, Valatie; second vice-president, Charles Hollenbeck, Hudson; recording secretary, Carrie Kleeber, Saugerties; corresponding secretary, C. Lulu Snyder, Kingston; treasurer, A. Parker Boice, Germantown.

The following were elected delegates to the State convention to be held in Schenectady May 26, 27 and 28: Miss Ora Cudney, Hudson; Rev. Paul, Athens; C. Lulu Snyder, Kingston. The following press committee was appointed: For the Luther League Review, Mrs. F. M. Snyder, Kingston; The Lutheran, A. Parker Boice, Germantown; The Lutheran Observer, Miss Mamie Reise, Ellenville; Hartwick Seminary Monthly, Rev. W. E. Traver, Germantown; Lutheran Church Work, Mrs. C. G. Whitbeck, Chatham.

The following resolution was offered and after some discussion was unanimously adopted: "Resolved, That it is the sense of the Rhinebeck District Luther League that a Lutheran Old People's Home should be established within the bounds of its territory, and that each individual league of the district advocate and pray for an early consummation of this project."

The evening session was devotional. The address of the evening was delivered by the Rev. T. Chantry Hoffman, of Philadelphia. The text was from the 26th chapter of Acts, the second verse.

Syracuse District.

—The Luther League of the Church of the Atonement, Rev. A. S. Hardy, pastor, recently tendered a largely attended and most enjoyable reception to the pastor and his wife. The event was given in honor of the fifth anniversary of the pastorate of Rev. Hardy.

Buffalo District.

—The Luther League of Buffalo and vicinity held its rally on Sunday evening, May 10, in the Church of the Redeemer, corner of Ferry street and Elmwood avenue.

Rev. P. G. Krutzky, of Grace Church, North Tonawanda, gave an address on "Appreciation."

Rev. Herman Brezing, of Niagara Falls, also gave an address, his subject being "Influence."

At the last quarterly meeting of the District Luther League the Luther League of the Church of the Resurrection was admitted.

Mr. Godfrey Weiss, of Christ Church, Buffalo, and Louis A. Wilke, of Grace Church, of North Tonawanda, were elected delegates to the State convention held in Schenectady May 26, 27 and 28.

—The Young People's Society of the Church of the Atonement, Rev. P. Altpeter, pastor, tendered a reception to the large number of new members of the church on April 28.

PENNSYLVANIA

Philadelphia District.

—The spring convention of the Philadelphia District League was held at St. Michael's Church, Rev. Stephen Paulson, pastor, on Tuesday evening, May 26. The program scheduled two addresses, one by Mrs. Charles L. Fry, on "The Spiritual Development of the Junior Leaguer," and the other by Rev. Arthur T. Michler on "The Spiritual Development of the Senior Leaguer." No report of this convention has been received by the Review before going to press, but may be expected in the July issue.

—At a recent meeting the following were elected officers of the Luther League of St. John's Church, Melrose Park: President, Mr. Jos. Beardwood; first vice-president, Mr. John Bunn; second vice-president, Mr. Frank R. Herr; corresponding secretary, Mr. Fred Woll; recording secretary, Mr. Geo. Knadler; treasurer, Miss Birdsall; librarians, Mr. Geo. Chapman and Mr. W. Diekle; organist, Miss McKnight. The following were elected officers of the Junior Luther League of this church: President, Miss Anna

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This book is the direct result of Luther League Devotional Study and has been prepared by a committee of Liturgical Scholars appointed by a District Luther League. It should be widely read and studied by all young and old Lutherans.

No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8½ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

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—Among the activities of St. John's Senior Luther League, Melrose Park, we note that $5.00 is given to Luther League Hall, of Muhlenberg College; a tennis team is being organized, and a very pleasant and successful strawberry festival was given by the Seniors and the Ladies' Aid on the church lawn. Mr. Joseph Beardwood is the active president.

York District.

—The twentieth annual convention of the York District Luther League will be held Thursday, June 18, in Christ Church, Rev. G. W. Enders, D.D., pastor, York. The convention theme will be "The Luther League as a Power Within the Lutheran Church." The morning session will consider the first subject, "The Luther League, Its Educational Value," and at the afternoon session, "The Luther League, Its Spiritual Value" will be the topic. Each of these subjects will be further divided and each part will be handled by an able speaker. From the effort that is being put forth by both the District Committees and also the local committees of the Luther League of Christ Church, it is expected to be the most successful convention that has been held by the York District Luther League.

—A Luther League, with a charter membership of 50, was organized recently in Messiah Church, York, Rev. J. H. Keller, pastor. The church at Spry, of which Rev. Keller is also pastor, has also recently organized a strong Luther League.

Greensburg District.

—The twentieth anniversary of the Penn Luther League, Penn Station, was observed May 27. An interesting program was offered.

—The Luther League of Penn Station, in connection with the Ladies' Society, has placed a memorial window in memory of Rev. P. Doerr in their newly remodeled church building, which was dedicated on May 1. In addition to this, the Luther League has assumed $500 of the debt incurred in remodeling. The pastor is Rev. G. W. Spiggle.

—The twentieth anniversary of the Luther League of the Lutheran church at Penn's Station, Pa., was celebrated in a most delightful manner on the evening of May 27. Almost 200 Leaguers and friends assembled in the church auditorium to listen to addresses delivered by William Smith, president of the local League; Rev. Robert M. Zimmerman, of Jeannette, one of the organizers of the League; C. W. Herman Hess, of New Castle, president of the Pittsburgh District Luther League, and A. Frank Landis, of the local League; also the solos rendered by Miss Sara Gratz, Miss Virginia Gratz and Robert Matthews, and a duet by Mrs. F. R. Rankin and Miss Virginia Rankin. Rev. G. W. Spiggle, pastor of the church, who takes a very great interest in the League's work, conducted the devotional service. Nine letters of greeting from State and national officers and other League friends were read and received with much appreciation. The enrollment of Leaguers at the time of organization was about twenty-five, and today 100 young people are members of this organization, and much good has come to the home church from the faithfulness of this band of Leaguers. At the close of the service in the auditorium of the church, a reception was held in the Sunday School room. Mr. George Ogilvie, in a most happy manner, acted as toastmaster, and short talks were given by several of the visitors and members.

Pittsburgh District.

—The newly organized Luther League of St. Mark's Church, Springdale, Rev. C. A. Dennig, pastor, has presented to the church a new high gothic altar, a new lecturn and a handsome set of hand embroidered white altar vestments, which were dedicated on Easter Sunday.

—The forty-fourth convention of the Pittsburgh District Luther League was held Tuesday, May 19, in the First Church, Leechburg, the Rev. F. A. Reiter, pastor. The theme of the convention was "The Young People and Their Place in the Church."

The devotional service of the morning session was in charge of Vice-President Rev. F. W. Richter. C. W. Herman Hess, the president of the District League, gave his report, as did the other officers and the committees.

The morning theme, "The Individual," was discussed in papers by Mr. Albert Docktor, of Rochester, on "His Spiritual Inheritance," and Mr. Eugene Zahn, of Freedom, "His Opportunity for Service."

The second session opened at 2.30, the theme being "The Organization." Papers were read by Mr. Geo. B. Noll, of Pittsburgh, "It's Material"; Mr. S. Luther Gilbert, of East Liverpool, "It's Achievements," and Rev. C. A. Dennig, of Tarentum, "It's Outlook."

The Junior session was from 4 to 5, and was in charge of Miss Murtle B. Truby, of Leechburg. The Junior session was very interesting and shows what devoted work can do. Miss Truby is to be congratulated on her excellent League. Many points were gathered by the Leaguers. A beautiful solo, "Open the Gates of the Temple" was sung by one of the Juniors from Leechburg.

The evening session, opening at 7.30, was in charge of Rev. Schaud, of Ambridge. The Rev. G. W. Englar, D.D., of Pittsburgh, gave the address of the evening and it was a rare treat, the subject being "A New Passion." Rev. Englar had the undivided attention of the large audience. Good music was furnished by the Leechburg Church at all the sessions.

Meals were served to the delegates at a hall near the church.

There were thirty-five Leagues represented at the convention and two new Leagues were received into membership, St. Mark's, of Springdale, and Zion's, of Middle Lancaster.

A special train took the delegates back to Pittsburgh after the evening session, and all agreed that it was one of the best conventions ever held by the District League.

OHIO

—The nineteenth annual convention of the Luther League of Ohio will be held in the First English Lutheran Church, Rev. A. J. Holl, pastor, Columbus, Ohio, Wednesday and Thursday, June 24 and 25. A most cordial and earnest invitation is extended to all Young People's Societies in Lutheran Churches in Ohio to send delegates to this convention. Each society is entitled to two delegates. Each District League to five delegates. Visitors are always welcome, and we insist that you send as many representatives from your society as possible.

The Luther League of the First English Lutheran Church is making preparations to care for all delegates and as many visitors as possible and extend to each and all a most cordial welcome.

Many prominent pastors and churchmen will take part and the subjects are of vital interest to our young people. You should be present at every session.

Last year we had the best convention in the history of our State. We want to make it still better this year. In doing this we need the hearty cooperation of every Lutheran in Ohio. Make your plans now to attend.

If your society has never been represented at a State Convention, come this year and come prepared to make application for membership in the State League. Your representatives will be gladly welcomed.

Elect your delegates at once and write Mrs. C. E. Helmbrecht, 881 Livingston avenue, Columbus, Ohio, how many and who will attend, when they will arrive and by which route. Reception committees from the First Lutheran Church will meet you upon your arrival in the convention city.

Columbus is centrally located, is easily reached, and is a most desirable place to meet.

Let us unite in making this the largest, best and most profitable gathering of Lutheran Young People ever held in Ohio.

Toledo District.

—The Luther League of St. Lucas Church, Toledo, which was organized in January of this year with a charter membership of 125 members, and which now has a membership of about 150 members, gave a banquet Tuesday evening, May 26. Covers were laid for 125 people.

Mr. Max Loehrke, president of the League, was toastmaster. The following guests responded: The Rev. Mr. Brenner, of Martin Luther Church; the Rev. Mr. Richards, of Grace Lutheran Church; Mr. George Smith, president St. Stephen's Luther League; Mr. J. H. Nuffer, president St. Matthew's Luther League; Mr. Walter Harmeyer, president Trinity Luther League; Mr. Fred. Limmer, president Martin Luther Luther League, and Miss Edna Biglin, vice-president Grace Luther League. The Rev. Mr. Hamfeld, of St. Lucas, also gave an address.

The decorations were the Luther League colors of black, red, white, blue and gold. A musical program was furnished, and the Luther League Rally Hymn was sung at the close.

INDIANA

—The seventeenth annual convention of the Luther League of Indiana will be held in St. Luke's Church, Logansport, Rev. W. D. Ziegler, pastor, June 30, July 1-2, 1914. Mr. J. T. Frank Laughner, president; Miss Elizabeth Duhme, secretary.

—The Luther League of St. Mark's Church, Indianapolis, Rev. L. W. Sifferd, pastor, has added seventeen new members during the past few months.

—The Junior Luther League of St. Mark's Church, Batesville, Rev. N. S. Lerz, pastor, has contributed $10 to Foreign Missions in addition to their usual work and contributions to other causes.

ILLINOIS

Chicago District.

—The annual banquet of the Luther League of Chicago was held at the Auditorium Hotel, Wednesday, April 29. Over 250 members of the Chicago leagues attended it. Mr. David N. C. Astenius, ex-president of the Chicago Luther Leagues; Miss Minnie Languth, the Rev. T. F. Dornblaser, D.D., and Hon. Jens Jensen, one of the best landscape gardeners in this country, were the speakers. Louise N. Peterson added to the evening's pleasure with two vocal solos.

KANSAS

—The young people of St. Paul's Lutheran Parish, Minneapolis, voted on May 3 to change from a Christian Endeavor Society to a Luther League. The young people of this parish are very enthusiastic workers and they all like the Luther League better than they did the Christian Endeavor Society. The young people of this parish want to know why they are Lutherans. Hence they decided upon Luther League.

MINNESOTA

—A joint meeting of Trinity Luther League of Lindstrom, and St. John's, of Stacy, was held on April 19, in Trinity Church, Lindstrom. There were two sessions, one in the afternoon and one in the evening. Four papers were read on the following subjects: "What I Think of Luther Leagues," "The Luther League and Bible Study," "The Luther League and Church History," "The Luther League and Church Literature." Among the interesting features of the programs were two contests, one in the afternoon on Bible knowledge and one in the evening on the spelling of names of persons and places in the Bible.

—The new St. Paul Hospital of the Norwegian Synod in this city was dedicated March 1 by the president of the Synod, Dr. H. G. Stub. The new hospital costs $130,000. A $40,000 addition will be built this spring, and when thus completed, it will have accommodations for one hundred patients. The hospital is located on the corner of University avenue and Roberts street. It was formerly located on Tenth street.

Our Juniors

[ADDRESS DR. C. E. HAUPT, EDITOR JUNIOR DEPARTMENT, LANCASTER, PA.]

THE CHURCH YEAR. In the olden time the early Christians took the idea of keeping fixed days in remembrance of the great events in the life of our Lord practically, and at every point which they could celebrate they set their markers. Thus they kept Christmas because from a certain "letter of Pilate" (so called), the birth of our Saviour was on December 25. Easter was for a long time in dispute between the same day of the month and the first Sunday after the first full moon in spring. It was finally fixed in the latter way. Good Friday, and, indeed, all Lent prepared for it, and the forty days after it were closed with the Thursday of Ascension. "Pentecost" was the fiftieth day and seventh Lord's Day after Resurrection Day (Easter), and was a time of great spiritual joy.

After the day of Pentecost was celebrated (see Acts 2:1-13), there was set a day to teach the godhead of the Holy "Trinity" (Father, Son and Holy Ghost).

The remainder of the year, between June and December, was given to the memory of the faithful Church people, each one having a certain day set apart for his honor. But such a plan is not practical and it cannot be made complete.

Later, such days as Reformation Day and Thanksgiving, etc., have been appointed to be kept.

How to conduct a Junior League. Owing to the variety of attainments of our Juniors, due to ages, environments and facilities of place, as well as the practical skill of those who are active in the guidance of the young, there is no one plan of procedure that can be proven to be better than another. There should always be some sort of supervision of the Juniors, so as to have judicious mapping out of the work to be done, and general control of the conduct. Much depends upon the tact and taste of the older heads in command of the situation. Sometimes much can be done by means of the blackboard, and large charts or pictures may be used if any one can draw. Meetings of various kinds may be held; those on the Lord's Day being more sacred and those on week days being more of a social nature.

But everything ought to be done with regard for the place of meeting, the persons who lead it and the system with which it is managed. Let the leaders in each case take advantage of all the talents which they possess and of those which they discover in the Juniors around them.

The Boys' Club. It is becoming more and more evident that one of the great problems to be solved is that of the "boy." He is of all ages, and the American boy, with his unlimited surplus of vitality unchecked in many cases and allowed to run wild, especially in play time.

If the unlimited energy stored in the life of a growing boy can be diretced by the organization of a Junior League for boys, there is no telling how great the effect will be upon the after life of each one in the club. They will work better and play better for it all.

The boys can be useful as gatherers of others and in going out for laurel or flowers with which to decorate the chancel, if a Sunday or two each year can be given to them for the purpose.

They can also form a system of messenger service. Those who prove the most reliable can be given the cards for absentees, the birthdays or the cradle roll, etc.

The exercises of the evening or day meeting may consist of singing, prayer, Bible reading, marching, wand drills or other calisthenic exercise, short talks, papers on various interesting themes, business connected with the outdoor games (if they have any such sports), and cultivation of good morals and manners.

In this way the life of every boy will be materially improved and the talents that he possesses will be doubled in usefulness to others and in value to himself.

Our Colors. The five colors composing the emblem of our League are exceedingly suggestive ones and are capable of being used in an endless variety of ways. They combine the colors of the national flags of Germany, the United States, England and France, four of the greatest nations of the world today, not to mention many others—Japan, China, etc.—and can be formed into pennants, festoons, flags and the like. But none of thees is quite so suggestive as Luther's own badge, with its cross, heart, rose, circle and field of blue.

Our Numbers. If each Junior League were to be represented by a link of gold half an inch long, what a lengthy chain would be made. And if each Junior Leaguer were to stand in line, shoulder to shoulder, it would reach for miles straight across the country.